GODS JUDGEMENTS Upon DRUNKARDS, SWEARERS, And SABBATH-BREAKERS.

In a collection of the most remarkable Examples of Gods revealed wrath upon these sins: with their Aggravations, as well from Scripture, as Reason.

And a Caution to Authority, lest the Impunity of these evils bring a scourge upon the whole Nation.

By W. L.

1 Cor. 10. 11. *Now all these things happened unto them for Examples, and they are written for our admonition, upon whom the ends of the world are come.*

Luke 13. 3. *Jesus said, Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay, &c.*

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TO THE

Right Worſhipfull,

The Mayor, Recorder,
Aldermen, Sheriffe, and
Common-Councell;

TOGETHER

With the moſt Ingenuous
Inhabitants of the Famous
and Flouriſhing Town of
New-Caſtle upon
TINE:

THe Authour in Teſtimony of his ſincere deſires for the Peace and Proſperity of the Town in generall, and every perſon in particular, Dedicates this his labour to their kind acceptance.

Christian Reader,

WHen I consider how the great Moderator of the World, the holy and just God is concerned in the Regular or Irregular conversations of men, and how much he hath interested himself in the providential notice he hath taken of them, I cannot but judge that the brandishing of his sword, the recording of

the ſignal Judgments of God; may be both acceptable to the Lord, and uſeful to many an habituated rebellious ſinner, for the allaruming his drowſie conſcience.

Shall a Trumpet be blowne in the City, and the people not be afraid? the Lord is known by his judgment which he executeth. Amos 3.6. God will not Pſal. 9. 16. ſuffer the worſt part of the world to ſink into Atheiſme: the wretched Emperour ſhall have claps of Thunder to fright him into ſuſpitions of a deity. *Julian* the Apoſtate ſhall be made to throw his blood into the ayre with νενίκηκας γαλιλαῖε. Judgments have

been one of the usuall wayes of Gods asserting his Authority in the world: and that the usefulnesse of the following Treatise may be the more discovered, I have a few things to intimate about the number of the judgements of God.

1. That Gods judgments are not not like arrows shot into the Aire at randome, he does not ἄσκοπα τοξεύειν, God hath blessed ends, either to reclaim the party smitten, judgements short of death seize on them, or to be Pillar of salt to others, that *they may hear, fear, and do no more so*: those Jews that ex-

empla

emplarily fell in the wilderneſſe; they are ſaid 1 *Cor.* 10. 6. to be τύποι ἡμῶν, types to future generations; they are engraven characters of divine vengeance, that we ſhould read their puniſhment, and avoid their ſin.

2. Conſider the principles that judgements have to work upon. Bondage, Fear, and Self-love; the one like the Spaniel, forbearing to offend for the Cudgel over it, the other from a principle of ſelf-preſervation, had rather want the bait, then ſwallow the hook; God having left ſome reliques of theſe in the moſt debaucht conſciences,

that he might have ſomewhat to treat with in the vileſt ſinners, when his judgements were abroad.

3. Weigh the convictions they leave of an over-ruling Deity; Atheiſm is one of the natural fruits of the firſt Apoſtaſy, and as it is heightned by impenitency, ſo it is ſtrengthned by impunity; now God by his judgements gives ſome evidences of his Being and Soveraignty; he hath, his *cœcum in mente flagellum*, he hath his *fulmen in orbe*, and *fulgur in animo Pharaohs* bold challenge of Who is the Lord, ſhall ſhrink into a, *Moſes*, pray for me

when the Lord is in the way of his judgements.

4. He will convince the world that Scripture-threatnings are not only a voyce of words, but when and where the Lord pleases, they are βέλη φλογόεντα, they are fiery darts, the breakings forth of fiery indignation against impenitent sinners, especially when they meet with sinnes that do devastate conscience, such as the sins here witnessed against; Sins that provoke the eyes of Gods glory, which in no Nation, if raigning, he will suffer to go unpunished: he is a jealous God, & where his honour is so eminently

nently concerned, he will unſheath his wrath, the firſt of theſe in a beſtial Metamorphoſis, ſtrives to raze out his Image, the ſecond to tear his Name, the third to deprive him of his Worſhip; and I cannot but approve and encourage the deſign of the ingenuous Author; who, whilſt theſe crying ſins dare with an open and brazen face, ſo frequently ſhew themſelves, will ſet a brand upon their foreheads, of the notable Judgements of God againſt them: and for my own part, I would not be wanting to countenance ſuch publick deſignes for God, for the diſcovering

of

of the eminent judgments of God againſt theſe ſins, may like the Angell to *Balaam*, ſtop the Career of ſome ſinner, provoke the zeale of thoſe Magiſtrates, and under officers, upon whom God and man, ſo loudly call for a ſevere proceeding againſt theſe ſins, and draw forth from the people of God that glorious confeſſion, *Pſal.*58. 11. Verily he is a God that judgeth in the earth. Books of this nature may do much good, where Sermons cannot reach through the prophane abſence of many of thoſe that are moſt guilty of theſe ſins.

I ſhall ſay no more, but re-

com-

commend the enſuing Treatiſe to thy ſerious peruſall, and ſubſcribe my ſelf one willing to be

A Servant to any deſign for God,

J. HAMMOND.

TO

TO THE *JUSTICES* of *PEACE* In the NATION;

Especially these Northerne Parts.

Gentlemen,

THE *chief Pillars of a Nation, are the* Magistracy *and* Ministery; *the one for punishing Sin, the other for advancement of Righteousnesse. These are the Officers of State, which, like*

like the two great Luminaries of Heaven, give Law to all the reſt; and amongſt the Wiſeſt, and Beſt of men, are accounted as uſeful to a Common-wealth, as Caſtor *and* Polux, *to the Mariners in a tempeſtuous night: So that as the flux and reflux of* Nile, *portends plenty, or dearth; ſo theſe Sword-bearers of God, are pledges of his favour, to that Nation, or Place, where they are Honoured and Reſpected; and great care ought to be had in the due election of ſuch as may be for the promotion of the great end of ſuch Places: for, as one lately ſaid well, They ſhould not be*

like

like brambles, which teare the wool off the poor ſheeps backs that come to ſhelter, for protection, under them. The Lacedemonians *choſe none into the Senate as Magiſtrates, but onely upon account of* Honeſty *and* Vertue; *forgeting the bare conſideration of* Riches, Friends, *&c. where piety was a ſtranger. And* Cicero *tells us*, A good Magiſtrate is the Common-wealths Phyſitian, Badge of Vertue, Staff of Peace, and Pillar of Honour. *I would onely beg leave to break my thoughts to the firſt of theſe: and though to ſome this may ſeem boldneſſe to be free; yet conſidering that A*

good

good cauſe teacheth confidence. I think in this caſe I ſhould offend if I preſumed not; and I have taken care ſo to order my flight, as not to ſoare above the Region of Duty and Civility.

Gentlemen, I ſet before you three Grand Impieties, viz. Drunkenneſs, Swearing, *and* Sabbath-breaking, *ſins that are* opera tenebrarum; *It's your work to look to them, they are* Rageing, Reigning, Polluting ſins; *ſins for which a Land mourns, and the Nation puts on the Sable garments of ſorrow and heavineſſe: theſe ſins beget a controverſie betwixt a people, a place, a perſon, and God,*

God, and who is able to abide his indignation? for if once his wrath be but a little kindled, bleſſed are all they that put their truſt in him. *Theſe therefore are ſins that ought not to go unpuniſhed, and that without the ſtricteſt ſeverity in a Chriſtian commonwealth.*

Magiſtrates are not to beare the Sword in vain; if you do not quarrel with ſin, God will with you; you are, or ſhould be, the Banks of the Commonwealth, to keep us from a Land-flood, and Torrent of confuſion; you are the Hedges to prophaneſſe: The life of the Law is execution; In

a principle in Moral Policy, That not to execute the Lawes, is worſe than to break them, Acts *and* Ordinances *will not beat down prophaneſſe, unleſſe the firſt be throughly* acted, *and the laſt ſet on fire by authority: many take encouragement by the ſlack execution of Juſtice, which otherwiſe might with care prove a hinderance, not onely from ſin, but puniſhment, nay, it may be, from Eternal flames. I am much afraid that many are guilty of others ſins, more than they dream of, by ſuffering their underſtandings to be darkened in the ſenſe of their duties, thorough*

rough the ſight of their Honours; not ſeriouſly weighing what truſt God hath committed to them: They cannot deny preſentments, but think it a work below them to ſearch and find out debaucht houſes, or perſons, or examine who idlely ſtayes from the Word; or take care in publick reſorts, to find out Blaſphemers, Curſers, *and* Swearers, *and puniſh them in the Act. How ſad would it be to us, if we heard the ſad cryes in Torment? it may be ſome ſaying,* O that the Magiſtrate had hedged up my way with thorns! had he ſet bounds to my drunken meetings, curſed

oathes, and prophane Sabbath-breaking; then had I not been now roaring in anguiſh, under the fury of a Revengful God! *The mild puniſhment of obſtinate tranſgreſſors, makes ſin grow to an excreſcency: It feſters a body* Politick, *as well as* Natural, *to have the wounds not thoroughly dreſſed; it forces to a relapſe, where the cauſes are not diverted or rooted out.*

Seeing Drunkenneſſe hath ſo great confidence, as if Authority led it by the hand, let me ſtrike at the bowels of it, that hath ſo many thouſands crawling out of it; Oh that we might ſee this ſin reel with

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the Drunkard! that there were a frequent viſiting of Ale-houſes, and none ſuffered, under the greateſt engagements, Not to ſuffer any to be drunk, or drink to exceſſe! and methinks, as I travel theſe Northern parts, eſpecially about (I had almoſt ſaid in) the Metropolis *of theſe Counties, its ſcarce poſſible to paſſe without infection, the ſtreets are lined with theſe Peſt-houſes; the greateſt wonder is, that they are under the roof of Authority, and yet ſuffered to breath. Oh down with diſordered Ale-houſes, that prove the Hell and Damnation of many a poor ſoul! where many poor wretches ſit ſecure-*

ly, and there drown their fa-
milies bread in Drunkenneſſe!
where many a perſon of reſpect
buyes the ruin of his families
honour, together with his own
at a vaſt expenſe! One ſaid, I
it were not for ſecret Drun-
kenneſſe, they might bar up
their doors; Oh, ſet a Barica-
do to the entrance of ſuch im-
pieties and villanies, which
flow hither as the humours to
the ſtomack! Baniſh theſe fire-
ſhips from the Coaſts of
Chriſtian Common-wealth, or
we ſhall be ſet on fire from hell
then your Towns, Counties
Cities, *and the whole Nation*
will move in a Regular Orbe, &
Congregations be well filled
W

We may ſay, it would be a wonder in England *if it were in any great Town, as it was in* Rome, *where there was a ſtreet called* Vicus Sobrius, *becauſe there was not an Ale-houſe in it. What if ſome have no other living? the queſtion is, can they live no otherwiſe, than by making men drunk? I admire the neglect of this foundation of Reformation in this place, which ſo oft by the faithfull Servants of God hath been reiterated in our Congregations! If theſe corners of Hell were blown down with the breath of Authority, all the traine of Attendants, like a great Courtiers, would fall with himſelf;*

as Curſing, Swearing, Blaſpheming, *the* Holy *Name of* God, Murthers, Adulteries, *and all other ſuch wickedneſſes, for which the hand of the* Lord *is ready with his judgements to reach us: till this be done, till we ſee the Sword of Juſtice make ſin ſtagger, and like that mighty wind that came from the Wilderneſſe upon* Jobs *children, blow down the four corners of theſe places of iniquity; I ſay, till this come to paſſe, every moment will thrive towards a diſmal noone, the minutes of time will ſwell into ages, and thoſe into eternity of puniſhments, if not prevented.*

If

If Gods wrath and anger be the evils that compaſſe theſe ſins about, like ſparks of our own kindling, and if the reformation of ſin, be the removing of Judgement? what need then to ſtrike at the root of iniquity? If Ahabs *Humiliation, and the* Ninevites *Sackcloth and Aſhes, cauſed God to let the reſolution of his Judgements run backwards; If* Phineas *Zeal ſtayed the plague, and ſaved many thouſands; I ſay, if outward reformation tyes Gods hands from outward plagues, what need then to look about and reform? leſt we that are left of ſo many thouſands lately ſwept away*

by

by ſickneſſe, diſeaſes &c. *be made examples becauſe we learn not to beware.*

I could inſtance many Examples of Gods ſeverity, to ſuch as were ſlack in their Duties; as Eli, *whoſe impunity to his ſons impiety, ſhrunk him under the heavy ſtroke of Juſtice; but I had rather lead you by examples of* Piety *and* Juſtice, *than drive you by thoſe of* Judgements. *Look to* Nehemiah, *he ſets ſervants at the Gates of the City, and laid hands on ſuch as prophaned the Lords Day. Its worthy Obſervation, what* Ambroſe *ſayes to* Theodoſius; That he was more earneſt and careful,

ful, to obſerve the things of God as a Magiſtrate, than himſelf as a man. *The* Lacedemonians *had their* Ephori; *Magiſtrates that took care to all manner of intemperance and exceſſe in the City, and if any were found, they were beaten publickly. The* Carthaginians *made a Law, That no Magiſtrate ſhould drink wine; ſuch was their care to avoid this beaſtly ſin of Drunkenneſſe:* Solons *Law was death to a Prince that was drunk. In* Carthage, Lacedemon, *and* Creet, *this ſin was ſo abominable, that all which were found guilty of it, were thruſt out of the* Senate, *and*

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diſmantled of all manner of liberty to bear any office in their Cities. What zeal was here in Heathens againſt this odious ſin? And this may not unfitly be accounted as the reaſon why a woman reflected upon King Philips *unrighteous ſentence of Judgement, by deſiring to have her cauſe removed from* Drunken Philip, *to* King Philip Sober: *and it may be, this ſin of his, was the cauſe of his death, which by a* Lacedemonian *Gentleman was executed by a thruſt in his body, becauſe he refuſed to do Juſtice. We read of* Lewis *King of* France, *upon reading* Pſal. 106. 3. Bleſ-

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ſed are they that keep judgement, and he that doth righteouſneſſe at all times; *was ſo wrought upon, that he preſently ſaid*; He that doth not puniſh ſin, is the patron of it. *Theſe ſins I ſpeak of, are grown now ſo bold by impunity, as if Juſtice were afraid to look them in the face; like the Snake in the Fable, riſe up againſt the greateſt and moſt noble Ingenuity poſſible; Its ſeverity muſt ſubdue them. When true zeal bends the bow, and draws the arrow of Juſtice to the head, then it ſtrikes ſin to the heart; it flyes home to the life of the Law, and death of the offence.* A

Modern

Epiſtle to Mr. *Murcots* Wo.

Modern example we have of an Iriſh Lord, *who lodged at* Weſt-Kirby *waiting for his paſſage, and being a prodigious Swearer, the Officers ſerve a warrant upon him, at which he rages with* Curſes *and* Oathes; *but they ſeize upon his horſes, and forced him to pay* 20 *pound to the uſe of the poor of the Pariſh; and all the while he ſtayed there, his tongue was held as with a bit and bridle. This is the true effect of Juſtice, which looks not aſquint upon any man; like* Ariſtides, *who without an eye of favour to father, or friend, or malice to his enemies, diſtributed alike to all,*

ſo

ſo that he purchaſed the deſerved name of Ariſtides the Juſt. *In the* Areopagite *Judicature, they onely heard the Cauſe, and never ſaw the perſons, giving judgement in the night, that all might have equall Juſtice.*

I cannot omit the example of one * Mr. Jourdain, *of whom it might be ſaid as of David*, That the zeal of Gods houſe had eaten him up! *for when the Book of Sports came forth, he ſent an expoſtulatory Letter to the* King, *incloſed to the Biſhop of* Exceter, *who carefully conveyed it to his* Majeſty, *who reading, ſaid in a rage*, He ſhould

* Mayor of Exceter.

Mr. *Mantons* Epiſt. to his life & death.

ſhould be hanged that wrote it: *The Biſhop fell on his knees, and begged pardon, ſaying,* That God had not a better ſervant, nor his Majeſty a better ſubject. *The Biſhop after being viſited by* Mr. Jourdain, *ſaid*; Ah! Mr. *Jourdain*, would you put me upon ſo hot ſervice, knowing how many eyes * are upon me! *who replied*, Yea my Lord, the eyes of God, and his holy Angels, are upon you, to ſee how you diſcharge your office and duty. *By his juſtice upon Swearers, he brought ſuch an awe and dread upon men addicted to that ſin, that many Citizens obſerved;*

* Suſpected to favour Puritans.

ved, that in places of Publick resort, they heard not an oath sworn for many years together. Ile end with one pretty passage recorded of King James, *who being upon Removal to* Theobalds, *his Majesties Carriages went out of the City upon the Lords Day, which the Lord Mayor hearing of, commanded them to be stopt; which affront, was represented to the King, with as great asperity, as men in Authority crossed in their humours, could expresse. The King swears*, He thought there had been no more Kings in England but himself; *but when it may be he* VVilsons. K: James:

thought there was a King in Heaven; he ſent a warrant to the Lord Mayor, whom with theſe words he obeyed. While it was in my power, I did my duty; but being taken away by a higher power, it is my duty to obey; *which afterward it's ſaid, the King took well, and thanked him for.*

But leaſt I be taken for one tranſported with an over-hea of Zeal, *without a regula and proportioned mixture* Knowledge, *give me liber to clear my ſelf, and lea my thoughts behind me, th I may not be found guil of that aſperſe, (whi*

ſom

ſome men preſſed with a fiery zeal, vented more in paſſion than diſcretion) which fixes a ſcandal to Juſtice, more than it promotes Gods Honour or Reformation of men: were to conſult with the prudent part of our duties, mannaging puniſhment to ſuch as are drawn aſide by temptation, &c. *with reproof, and that ſecretly: But to incorrigible tranſgreſſors, ſuch as are ſo accuſtomed to do evil, as if they profeſſed debauched courſes, let the ſeverity of the Law proceed; for to ſuch onely, the Law ſtrikes, to ſuch as will not be warned: who can they blame but themſelves,*

if they ſmart? And if I ſhould here plead for reſpect to be had to perſons, it may by ſome be thought, to be out of the way; but however, I am much for it, and do account it no leſſe than a Grand Maſter-piece of Prudence; for if ſuch as ſeem to lead others by their example, be won from prophaneſſe, the fruits cannot be bad.

If therefore there be any of the better ranke which digreſſe from the good orders of Government, either of the Nation, or themſelves, we are to uſe ſuch with all the winning reſpect imaginable; and if the Law be ſatisfied, not to pro-

provoke their displeasure: the Law aimes more at Reformation than punishment; and to persons of Quality, whose reputations in the beame of Honour weighs down the rate of their punishment: we ought to deal with candid behaviour, and to extend meeknesse and respect, as far as the greatest Civility, and favour of Law will reach. Upon this ground, no Question, was that prudent Piece of Administration of Justice; performed by a chief Magistrate, upon a Person of Quality, not long ago; by sending a Letter, begging his excuse, and hoping as he was a Gentleman, he would

not be angry at the Admini-
ſtration of Juſtice, which was
his honour; demanding ſatis-
faction which was due by Law
for ſo many oathes, which in
ſuch a place he had ſworn; The
Gentleman with a High ac-
knowledgment of civility, free-
ly ſubmitted. I would not be
thought a favourer of debauch-
edneſs in any, much leſs in the
Gentry, in whom, if ſuch vice
be ſet, they have a bad foil; Yet
I muſt needs ſay, they ought
to have more allowance than
common perſons; eſpecially
if they be ingenious (as alas
many that are moſt ingenious
moſt often fall into the ſnares
of temptations!) A little li-
ber-

berty they expect more than o-thers, and as much as is not an affront to the Law, let them have; becauſe, its fit to win ſuch by civility, which the Law cannot by force do, without a Rape upon their honours and reputations; and one great reaſon is, becauſe many times inferiour perſons are the inflictors of puniſhment, which cannot have over good a reliſh, unleſſe ſweetned with a kinde of ſubmiſſion; and therefore when drink or paſſion is departed, then to write or ſend to them: Yet where civillity and meekneſſe will not allure, to that juſt decency

and order, which holds conformity to the wholeſome Lawes of the Nation, then Currat lex. *All which I could wiſh were done without* Malice, Prejudice, Revenge, *a ſpirit of domineering, or to be accounted ſome petty ſome body; but with a principle, that may not onely approve the integrity of a mans ſoul to act for the glory of God, but alſo a not expecting your reward from popularity, or any other ſecret advantage below the truth and intent of the action; guided by the beſt principles both Divine and Moral.*

Now

Dedicatory.

Now, Gentlemen, to you that are guilty, or may be found in theſe diſorders; If Lawes were not, we had as good live amongſt Salvages; you could not ſay your lives were your own, if another through fear of the Lawes, were not kept from murdering you; if we had none to puniſh tranſgreſſors, we had as good be without Lawes: for your own honours therefore, beware you involve not your reputations to the puniſhment of every mean officer; be not angry at Juſtice which is more the Honour of the Gentry, then any; becauſe they are looked upon

upon as patrons of it: be rather like King Henry *the fourth, who thanked God, that Juſtice was executed, though it lighted upon one of his own loyns. To conclude, Are not theſe ſins fitter (if for any in any ſenſe) for* Brutes, Beaſts, Beggars, *and the ſcum of a Nation, than for* Gentlemen *or* Chriſtians? *for ſhame then, you that are in any degree guilty of ſuch foul ſpots of diſhonour, to the* Nation, *to* Chriſtianity, *to your* Families, *good* Names, *and your own* Souls, *let theſe* wicked, debauched, beaſtly, prophane *ſins, be abandoned from your thoughts and actions, and*

and hate it in others, that the Nation (the Gentry first leading the van) may make iniquity and sin blush, and even shame these vild courses to the eternal Honour of England.

And now Gentlemen, to whom I have been bold to Dedicate my paines, I beg you to look upon the Work, in that which you see it doth drive at, and not at the unworthinesse of the Authour, whose desire in it is nothing lesse, than may be concluded in this wish: That by your Good Government, they that are to come, may blesse your remembrance, and we present,

may

may together with your ſelves, live a comfortable, peaceable, and quiet life, and that in all godlineſſe and honeſty.

So prayes

Your humble ſervant

W. L.

TO

TO THE READER.

WHen I weigh my owne unworthineſſe in the ballance with any thing that may be called a work for God, I am extremely diſcouraged to adventure; wondring more that the Lord ſhould not rather make me a warning to others, by

by his Judgements upon m
for my own ſin, then to writ
examples of others; In th
deep ſence whereof, I cannc
ſay that I was conſtrained t
this work, purely from thoſ
noble and divine princi
ples, which ſhould move i
the wheeles of all under
takings for the glory of God
and good of others, leſt I de
ceive my own ſpirit; though
deſire a heart for both; Fo
upon a ſtrict ſcrutiny, it wi
be found a difficult, and mor
then common attainment
though moſt men are loath
but in all their deſignes t
plume themſelves with theſ
fair feathers; ſo that in mo
deſty

deſty I chooſe to be rather jealous it is not ſo, then boaſt it as a reaſon that it is, I can indeed ſay and that truly, that I am an honourer, and lover of *Order*, *Decency*, and good Government in a *Nation*, *City*, or *Town*; and from a naturall and moral principle, do deteſt theſe three ſins of *Drunkenneſſe*, *Swearing*, and *Sabbath-breaking*, as they ſtrike at the Honour of *Order*, *Government*: and the *Reputation* of a *Nation*, *place* or *perſon*: and I wiſh this principle were wrought in ſuch ingenuous perſons, as otherwiſe are not perſwaded of a greater

evill

evill in theſe ſins; they are evills that wound the glory of God, honour of a Chriſtian ſtate, and the good of a civill Government; yet have I been wound up to more then a common hatred of theſe notorious ſinnes, ſince I have ſeen the face of them in the glaſſe of Gods Judgements.

I have obſerved *Drunkenneſſe*, *Swearing*, and the *ſlight obſervance* of the *Lords day*, with the *profanation* of it, to grow the more by oppoſition, which I think is, becauſe but ſlenderly punniſhed, like the Seas, where but bounded with weak

weak banks, rages and roares the more, when they are broken down; I have likewise observed, that that which should be our greatest honor, is turned into sin, in that they which are under the strictest tye to Christianity by profession, should so profane the Lords day, and keep it with lesse exactnesse, then the Heathens do their dayes of worshiping the Devil, whilst we in troops runne to the profanation of God and his holy Ordinances, by more then the one halfe of most Parishes absenting themselves from the Congregation, and either prophane the day by drink-

ing, or, which is as ſad, by a more then Heatheniſh idleneſſe and ſloathfull contempt of their own ſalvation; nay, and this is ſo common, that it ſeems not otherwiſe, then if it were turned into a Law to contemne the meanes of ſalvation, and ſlight, and abuſe ſuch as would turn them aſide from hell and eternal damnation; and by this meanes they ſlight the faithful Miniſters of the Goſpel, that labour night and day for the good of our ſoules, which I account the firſtſtep to Apoſtaſy from the ways of God. I have likewiſe obſerved the

ſlack

slack execution of lawes, by Justices not performeing their duties, discourageing under Officers, amd leaving them a scorn and a reproach to wicked and ungodly men; and if it please not the Lord to stir up the hearts of Justices of the Peace themselves, to search diligently, to go about and find out disordered houses, (the plagues of the Natibh) and hunt men out of their houses to the congregation, sin will grow impudent, and bold; If I say they do not shew their faces, to encourage and set a rate upon others under them; men will be hardened in

their wayes, and be taught to grow worse by the faintnesse of justice; and this I account a duty, which a good conscience rightly principled cannot shift, nor excuse before God or their own consciences.

The consideration of these things, with the tendency of all to ruine, where these evills are not redressed, put me upon this, (I hope useful, and may I not say necessary?) work; especially considering the use of Judgements; their Energy if pondered in a sober and deliberate mind; they walk not alone, the causes and ends are to be examined;

mined; nor are they only imited to the perſons or ſins hey puniſh, but for warning thers from the like ſins, or ny other ſinnes whatſoever. And we ſee how God loves o warne before he ſtrike, ſo e did to *Nineve* and *Belſha-ar*, and uſed very much of ong-ſuffering and patience o *Pharaoh*, whoſe heart at ſt not taking warning, he ardened; what are exam-les of Gods Judgements pon others for, if not to eep us from being the ex-mples our ſelves?

And though Precepts in-eed are very binding, yet hey never ſhine ſo much, as

when ſet in examples. We are all acquainted how little hold reproofs, admonitions and exhortations from the Pulpit take of men: therefore it is, that I have great hopes, that theſe examples may do good; for as one in another caſe ſayes,

A Verſe may find him whom a Sermon flyes,
And turn delight into a Sacrifice.

So ſuch as come not to hear their ſins ript open in a Soul ſearching Sermon, may by reading, or hearing these examples, be frightened at

the voyce of Gods Judgements. To consider the severity of God to those that fell, may well make us think with our selves; shall I that am guilty as much as others, be yet in the land of the living? will not the Patience, Goodnesse, and Long-suffering of God, lead us to repentance? I say examples are of more force to move, nay to instruct, then the Arguments and proofs of Reason, or their precise Precepts; for they shew things not onely in the *Theory*, but in the practice and execution. It's reported of one *Waldus* in *France*, that at the sight of

Gods Judgement upon on
that was ſuddenly ſtruc
dead; went home, an
admoniſhed his friends t
repent, and turne fro
their evill wayes, and w
himſelf a famous Chriſtian
from whom alſo ſprang th
name of the *Waldenſes*. Ex
amples mix ſo with the Ap
prehenſions, as they forc
the mind to a deeper unde
ſtanding, and ſearch, of th
ends and cauſes of them.

What I have collected
are not of common exam
ples, which daily preſen
themſelves before our eye
but ſuch as are the moſt no
torious and remarkable, an

I queſtion not but authentick; thoſe of modern and more late experience, I have taken from ſuch Authours as are living, and who from their own knowledge have given teſtimony to the truth of them.

Now what am I, that ſhould undertake to direct others in that, wherein I am to ſeek my ſelf by walking below the ſtrictneſſe of what I preſcribe to others, and ſhort of my own duty, having, it may be, that found upon my trencher, which I diſſwade others from as pernicious? yet I conſider the advantages of the undertaking, and, it may

may be, this may be one to my ſelf, that theſe ſtrict limits to others, will girt me more ſtraitly within the compaſſe of my own duty; and though this hath been ſtrugling for a Birth a long time yet now the truth and integrity of my intentions have prevailed to launch into a Sea of cenſures, and if I aim at the good of others in the reformation of their minds and manners; I am ſure it cannot be any hurt to them or my ſelf: and this is the Rock on which I hope to ſtand againſt the proud aſſaults of envy or detraction; for if any thing in the ayme

or

or intention be good, it's made of more value by the diffuſive Quality of it, in diſaffecting that humour of *Aſpendius*, who delighted to play on his Harp, ſo that none ſhould heare but himſelfe.

I ſhall conclude in the words of the Apoſtle, and pray: *That the love of God which hath appeared unto all men, may teach us to deny all ungodlineſſe, and worldly luſts; and to live ſoberly, righteouſly, and godly in this preſent world.* Tit. 2. 11, 12.

W. L.

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OF

OF DRUNKENNESSE, AND GODS JUDGEMENTS UPON DRUNKARDS:

THe ſin of *Drunkeneſſe* being the womb of all others, I chuſe firſt to ſpeak of; by ſhewing, *What a loathſome creature a Drunkard is; how it's condemned by the lawes of Nature, as well as Nations; the ſad conſequences of it, to ſoul, to body; by ſetting a full point to his life, when nature hath not yet made a Comma: Ruining his family and relations, leaving himſelf at laſt a prey to neceſſity, and ſcorne to fooles. The Aggravation of this ſin to the Gen-*

try, who by their Birth, Estates, Parts, &c. are seated above the reach of such vulgar rudenesse; and therefore should soare so high with a Noble mind, as to scorne to prey upon such garbage, as is only fit to feed swine with. The threatnings of God against this sin, with his Judgements for it. First then,

A Drunkard may be called a Monster; such as entred not into the Ark; unlesse you account *Noah* one, who fell through temptation; he made no practice of it, yet smarted for his pregnant curiosity, to make an assay upon the unruly spirit of wine; but let's more strictly visit him, it's charity to visit the sick. I take him to be no man; God indeed made him one, but that stamp and superscription of God set upon him to distinguish him from other creatures is so defaced, that if all other of Gods creatures had done the like, who could have traced in the search of the knowledge of God in his creatures? If then he be no man, he is no beast; for in this sence they are sober, content with the liberty of Natures choyce; if neither Man, nor Beast, then sure God never made him; his soul is drowned, some

man

man; his ſence is loſt, ſo no beaſt; If we grant he have a rational being, it is like thoſe Idols mentioned, that have eyes and ſee not, eares and hear not, neither do they perceive any thing: the man is turned out of poſſeſſion; here lies the Cabinet, the jewel's loſt. He is Antipode to all other creatures, nay to God himſelf; if you will have him a Beaſt, he muſt be a beaſt of Prey, whoſe belly is the very Sepulcher of Gods Creatures, as if his life were but *poteſtas vivendi ut velis*; Like him that mourned, becauſe his ſences were not incorporated into that one of taſting; which pleaſure he wiſhed had been ſpread over all his body, whereby he might have ranged over all the ſweets of nature, with a prolonged delight. *Hannah* gives the fitteſt name to him, in her Anſwer to *Eli*, *Count not thine handmaid a daughter of* BELIAL. In a word, he is a poor dead creature, a *Lazarus*, whom God in mercy raiſe to life again; that out of this Chaos of inſenſible beſtiality, God would pleaſe to ſpeak a word of power, another *Fiat*, even a voyce ſaying; *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt will give thee light.*

Let's now ſee how much this ſinne contributes to the breach of Natures Lawes, and how much condemned and rooted out by Heathens. *Temperance* and *Sobriety*, thoſe juſt Stewards are diſmantled of their Authority, whilſt this ſin with Schollars, ſhut the door againſt their Maſter when they rebell; it forces Nature to run the Gant-lope, which without violence would beſt provide for her ſelf, if ſhe could but ſpread her own table; Go to the Crib you that are given up to Ebriety, who cares for no more than what juſtly relieves the urgency of Nature: I am too much afraid that it may juſtly be ſaid of us, as it was once of Philoſophy; *That it was taught at Athens, but practiſed in Sparta.* Temperance and ſobriety is taught in *England*, but practiſed in *Turkie*; *Alphonſus* King of *Aragon*, alwayes tempered his wine with water, leaſt it ſhould flie above his underſtanding, and betray his reaſon. It was a Chriſtian reply of *Alcamen* to his frugal reprovers; ſaying, *That Gods bleſſings ſhould prompt us to live up unto reaſon, and moderation*, not of *luſt, by turning Gods mercies to a wanton*

ton liberty of exceſſe: The *wicked man*, ſayes *Plutarch*, *liveth to eat and drink, but the good man, eateth and drinketh to live:* And *Saluſt* ſaid, *Nothing can be more abject and hurtful than to be a ſlave to thy mouth and belly: Gorgius* being demanded how he came to live in health, to ſo great an Age; Anſwered, *By forbearing to eat or drink through pleaſure.*

There is a breach of this temperance, A power to drink to a greater exceſſe in meaſure, and abuſe of Gods creatures, than many a weaker conſtitution can endure, without being drunk with the fourth part of other's riot: to drown and force Nature beyond her due proportion, is a drunkenneſſe before God, though thou beeſt never overtaken with the power of it to the ſight of the Law. If a Heathen could ſay, *It becomes not a King to extinguiſh that by exceſſe of drink, which ſuports the name of an Emperour:* How much ought a Chriſtian to value his profeſſion at a higher rate? How ſweet and comely a thing is it for men to live *ſoberly, wiſely,* and *temperately*, by mixing our enjoyments with an equal proportion and

measure of sobriety? The opposite was that which stained the glory of Great *Alexander*.

The Lawes of Heathens and former Nations, condemn our impunity and cheapnesse of this sin: we do as it were sell drunkennesse; for where forfeitures bite not above the pleasure of it, men will be content to pay for it.

The Ancient *Romans* banished all Epicures out of their Cities, accounting them the plagues of youth. *Romulus* made a Law to punish drunkennesse in women with death. *Minos* King of *Creet*, suffered none to drink one to another unto drunkennesse, without the censure of the Law. Severer Lawes are not in the World against this sin, than in *Turkie*; A story whereof I remember of one, that at a Festival time, had been too liberal with his cups, and being carried before the *Grand Vizier*, had lead poured into his mouth and eares, and so died: not that one act needed such severity, so much as to suppresse the growth and progresse of sin: The Law rather intends Reformation than Punishment, if the one might be without the other; for *Lex non Iraſcitur*.

Turkish Hist.

Let'

Let's ſee the ſpiritual evils of this ſin; A Drunkard wounds his own ſoul, his heart is like *mare mortuum*, where no grace can live, he drowns the voice of Nature, and Conſcience, the two great lights which God ſets up in every man; He ſells himſelf with *Ahab*, to work wickedneſſe: Tell him of God, he replies as the Cyclops in the Tragedy to *Ulyſſes*; *I know no other God but my belly*: Or like that Monk mentioned, who upon the news that all Abbies were voted down, and yet his maintenance continued for life, ſtroaked his belly with theſe words, *Modo hic, ſit bene*; his care was paſt, ſo long as his camp was victualled: with *Solomons* fool, *Come let's drink, for to morrow we ſhall die*; but *Remember, Poſt mortem nulla voluptas.*

Is it not a ſad thing, to ſee men drown body and ſoul together? men may play with their eternal eſtates, and dance about the flames, and never ſee their danger till irrecoverable. How many like *Amnon*, die drunk, carry their own condemnation with them; That as Sir *Gerviſe Elloway* ſaid; His own hand which he took *Wilſon.* K. Ja.

such a pride in, appeared to his condemnation, when nothing else could have wrought it: and such judgements are heavy, seeming as if the execution were alike intended against the soul, as well as the body; *They spend their dayes in Mirth, and suddenly they go down to Hell,* Job 31. 13.

What art thou guilty of that occasions this sin? which is accompanied with so great tokens of Gods sore displeasure? thou that in company forcest down drink, or takest pleasure in thy sad profit, by suffering them in thy house: read the Prophet, *Wo to him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also.*

It swells greater yet, as its the fountain of other sins; As *Nero* wished the people of *Rome* had but one neck, that with one stroke, he might cut it off: so the Devil, makes up all his compounds of this one sin; this he makes the onely rode to the breach of all Gods Commandments at once: as one well said; *Prove a man ungrateful and he is every thing that is evil:* So let a man be a Drunkard, and Ile secure, he shall not stick at the vilest

Mur-

Murther, Rape, or whatever miſchief come in his way. This ſin is without a guard, and though it be the King of other ſins, yet it hath not ſo much as a life-guard: for ſome kill their deareſt friend, who when ſober, account him according to that wiſe ſtandard of *Solomons*, friendſhip; *better than a Brother*: others their *Father*, *Siſter*, and the *Wife* of their boſom. *Cyrillus* was ſlaine by his drunken ſon, who not content with his Fathers blood, ſends his Mother with child to another world, in a bloody winding-ſheet; wounds one of his Siſters, and deflowers another. Uncleanneſſe eſcapes not this beaſtly ſin, any more than Murder, an example whereof is recorded of one, that tempted to Adultery, Murder, or Drunkenneſſe, choſe the laſt, as the leaſt, but proved the greateſt; it was all of them: for now drunk, he commits Adultery with one, whoſe Husband at the ſame time coming in, he murders: the ſin of uncleanneſſe is the channel wherein Drunkenneſſe runneth: *Nunquam ego Sobrium caſtum putabo*, ſayes one: I will never believe that chaſtity lodgeth in the Drunkards bed: As its ſaid of

Pum-

Pumming-ſtones amongſt the *Mediterranean Iſlands*, that they are produced of the ſcum of thoſe Seas; ſo I may ſay of uncleanneſſe, that it is the froth of drunkenneſſe. Wine is to moſt men the milk of *Venus*; he can never have a pure ſoul in a chaſt body, that ſucks at theſe breaſts, that frequents the ſociety of this Baude of luſt. It is the furnace of luſt, the forge on which the devil frames all other ſins upon.

As in Nature all things ſpring from the Root, ſo all ſins are incorporated into this one of drunkenneſſe; All our natures contain the ſeeds of all impiety, and there lie for mintage: ſo when once a man is drunk, he is ready to coine any miſchief, and ſet the devils ſtampe on every action. I pray God keep every man from this ſin.

The outward evils are not few thy *Eſtate*, *Family*, *Relations*, ſmart for thy drunken exceſſe; and when thou art under the extremity, what thinkeſt thou is the greateſt ſmart, but to conſider, that thy diſtraction is of thy ſelf? If a ſeverer judgement prevent not, this miſery of want and *need*

n old age, will be the inſeparable hoſt of this ſin.

A Drunkard makes himſelf the li-ing tomb of his Anceſtors, travelling rom *luxury* to *neceſſity*, never till now rites an *omnia vanitas* upon his ex-ravagancies. This ſin, ſayes one, is ike gun-powder, which blowes up many a faire fortune. And, no doubt, hat which cuts ſore, is, To conſider, not onely my own miſery and pover-y, but that my poor and innocent elations, ſhould come to miſery, tho-ough the road of my ſin; that tho-ough want, they ſhould be put upon uch rocks of ſin and temptation, as oſt them out of the World with la-mentation and woes, againſt ſuch courſes, the guilt whereof lyeth at my door. This is the vinegar, and gall.

The next evil is, the miſerable e-ſtate of their bodies; ſome mens ſins un before to judgement, and ſome ome after: This ſin, I think, is fore-moſt in every thing; for whereas God ayes, I will deſtroy both the meat, nd the belly; he cries, No, no, I will not ſtay ſo long, Ile deſtroy my elf by *Rhumes*, *Dropſies*, *Gouts*, *In-flammations*,

flammations, *Apoplexies*; who ſees no complexions altered, countenance changed? how many deſtroyed by violent death? infinite numbers drowned, ſome broken in pieces by falling into pits, fall off horſe-back dead, fareing with them as it is ſaid of the *Pope* whom the Devill carried away with him in the very act of Adultery. *Intemperance is a root proper to every diſeaſe*; ſayes *Plato*: *and ſickneſſe is the chaſtiſement of Intemperance.* Seneca. *Who hath woe?* Who hath ſorrow? who hath contention? who wounds without cure? thoſe that ſtay long at the wine, ſaith the Royall Phyloſopher. He is next a ſhame to his relations, his ſervants ſcorn and ſlight him; ſo cheaply doth he part with his honour, and authority, that his groom is his Maſter; Is any thing in the world ſo much the ſubject of folly and laughter, to the meaneſt perſons, even to the boyes in the ſtreet? As once at a meeting, a company of perſons having a tempeſt in their heads, by reaſon of a Sea of drink, verily thought the houſe a Pinnace at Sea, and the ſtorm ſo vehement that they unladed the veſſel, throwing all they could get hold of, out of the windowes,

Prov. 23. 29.

R. *Junius.*

indowes, instead of over-board, cal-
ng the Constable *Neptune*; some got
nder the Tables, as under the Hatches,
nother holds a great pot for the Mast,
inking that that which once threw
m down, might now hold him up; all
them crying out, what pitty it was
many brave Gentlemen should be
st, and founderd at Sea! that could
t find the way home by land; not
ch unlike a Gentleman of no mean
rts, attending a fimerall in the
urch, pulled out his keyes, and
ockt at the pue door, calling of the
awer for a reckoning: or him that
ght his horse in every Inne, when he
me on foot to the Town. The most re-
rkable story I find recorded, is of one
om the *Duke* of *Burgundy* found dead
unk, and carried to the Pallace; dis-
bed of his own apparell, and equiped
the Court mode; as soon as he a-
ked, the Dukes attendants wait upon
m, perswade him he is some great
ince: They serve up dinner with
e same state as to the Duke himself,
t a word spoke, all in silence, to the
eat astonishment of the poor man, and
small recreation of the Duke and
dies: after supper they began to re-
vell

vell it in his preſence, the muſick pla
and dances begin, with a great ſhew
much ſplendor, aceording to the cuſt
of the Court; which done, they fill
belly as full of drink, as his head w
empty of wit and reaſon, ſo convey
him to the place where he was fou
putting on his own apparell; The m
when recovered, when inveſted w
reaſon, made better ſport with his o
imagination; the jeſt being all the ea
eſt of his confuſed conceptions, w
now had his underſtanding as farre
ſeek in purſuit of his own informati
as when he was drunk; hardly believi
but that now he was drunk, if
thought it any thing above a pleaſa
and delightful dream; this he reſolv
that a viſion he had ſeen, and could n
by any means be diſſwaded from
Thus are the ſences beſotted, the m
mory that Noble Recorder loſt, a
reaſon it ſelfe more ſtupified, then
any capacity to uſe it. This is the ev
of it, that let him do the greateſt evi
he remembers it not.

He knowes not what a ſecret i
though it concern his own life or
ſtate; and this is the reaſon that
ſome Courts they tempt Embaſſado

o ebriety, knowing that he will then e as leaky at the mouth, as an old hip at Sea; all he knowes, comes up with as much eaſe, as his drink went down; It is juſt with a Drunkard, as it is ſaid of a *Spaniard, and a Frenchman*; That all the drugges in *Egypt*, is not able to purge a ſecret out of the former, which is a ſickneſſe and puniſhment for the latter to retain.

I could have ſaid much more of the evill effects of this ſin, but I affect brevity, though I fear to be tedious. We ſee it is a wofull, doleful ſinne; damnes the ſoul without repentance, deſtroyes *Body, Eſtate, Reputation of a good name*; In a word, undoes in this life, and that which is eternall. Me thinks I ſee the whole Nation reel under the depreſſion of this ſin, as in that though often cut, yet like quick hedges grow again; *Hydra*-like, increaſes by his wounds; but if once cut at the Root the *Cedars* as well as the *Shrubs* would fall to the ground; So long as the *tall Okes* ſtand to ſhelter the ſtorms of Authority from the *Brambles*; lets never expect a hopefull Reformation of this Abuſe. For as *Gondamar* ſaid at a Councel at *Madrid*, Never let's expect,

pect good from the *Netherlands*, so lon
as *England* feeds the Humours; let's be
gin at the cause, and the effects wi
follow; so I say if exhortations, threa
tenings, nor civility, will serve to fin
out common ingenuity from the grea
ones, let a handle be cut out of th
Bowels of greatnesse it self, to lop o
these exuberant branches of wicked
nesse, which hinder the buddings o
vertue, and promote the worst of vi
ces; but because I account my self stri
ly related to wish them well, give m
leave to treat civilly with the Gen
try.

And oh that I could perswade som
Gentlemen from this foolish sordi
and unmanly trade of Drinking! som
few there are, and I hope but few, th
think it an honour to be drunk, swea
and roar with debaucht company; Ma
ny there are in these Counties as we
as other, which bear the remarks of ex
emplary piety; persons, who for thei
vertues, are the Honour of their coun
try, whose conversations alone set
brand upon debauchednes; of such I be
the honour to honour them: but suc
as are addicted to this sin, I would di
still better perswasions into their minds

especially

especially to such as in all points save this, are extreamely ingenuous; and such as through their too much ingenuity cannot resist temptations, I pity their easie natures, and wish their temperatures had been more steril and morose! Oh that I could reach the most inward part, and there plant the force of perswasion if it were but to a Moral and Philosophical kind of life! that in the sight of this debauched and beastly custom of excesse, and riot, they might live like sober and discreet men, rather glorying in their sobriety like Christians, than impiety like beasts. *Mirth, chearfullesse,* and *sobriety,* may be nourished without the foolish custom of Drinking healths, on purpose to be drunk. As Lord *Bacon* in his Speech in Star-Chamber, upon the consideration of what cruelty acted against *Sir Tho. Overbury,* by imprisonment said; *Its rare in the Island of Brittain, its neither of our Country, nor Church;* In *Rome* and *Italy there is a Religion for it; if it should come amongst us, it were better living in a Wilderness, than a Court.* May I not wish, that Drunkenesse were a sin rare in the Island of

Britain? This, I ſay, Let other Na-
tions have a Religion to be debau-
ched and drunk, let it be to othe-
Nations as their natures; but let *En-
land* account it ſelf a Wilderneſſe
wild beaſts, when this ſin reigns: l-
us ſay, Its better to live amongſt Sa-
vages, than ſuch beaſts as *Adam* nev-
found, nor God never created.

This ſin formerly was practiſ-
onely by *Tinkers, Beggars*, &c. it w-
a ſhame to a Gentleman to be drun-
but alas! how many now glory
their ſhame, inſtead of being
their moderation, knowledge, and
briety) a glory to their Country
Would but ſhame attend this ſin,
would ſoon be left, but this boaſti-
of ſuch a dayes meeting, wipes off
ſhame; ſo that men grow hardned
their iniquity. He that tempts me
paſſe the bounds of moderation,
ſobriety, does but civilly invite
to a fever, or ſome ruinous diſtemp-

L. *Bacon.* *Ile Drink my own health*, ſayes a w-
D. *Taylor.* man, *and pray for the Kings.* W-
intollerable madneſſe, ſayes a Lear-
Divine, *hath ſeized upon great port-
of mankind, that this folly ſhould po-
the greateſt ſpirits, the wittieſt men!*

beſt company! the moſt ſenſible of the word Honour! the moſt jealous of looſing the ſhadow, but throw away the thing! thou hadſt better give away thy eſtate, than ſay thy belly was the grave of thy patrimony. Is it not a horrid thing, that a Wiſe, *Learned, or* Noble Perſon, *ſhould loſe his honours, become an Apellative of ſcorn, a Scene of abuſes, a diſhonour to that party for which he with others have ſuffered? That which I deplore,* ſayes he, *is, that moſt men prefer a cauſe before their life, and by one drunken meeting, ſet it further backward in its hopes, and bleſſings, than a whole year of counſells and arms can repair.*

Indeed the Nation would hardly bluſh, if onely the ſcum and froth of it were tainted; but for this diſeaſe to fall upon the vitals, its a dye in grain, a ruine to honour without a remedy. I hope there are ſparkes of ingenuity yet remaining in ſome, as well as this ſin, which if once they take fire, from the conſideration, either of *threatnings, judgements, reaſon, honour, reputation,* or *a good name,* this debauchedneſſe would ſoon be blown into the aire; and if once the Gentry

left it, then it would become a ſhame indeed in the very Nation: But I fear the habit and cuſtom of this ſin, will force us at laſt to the ſordid practiſe of ſome Nations, where its not accounted friendly entertainment, if men be not drunk before they part; I wiſh it may not be found a practiſe in ſome Gentlemens houſes in this Nation!

Let me conclude with lamenting and perſwading; Is it not a great pity, that men of the *greateſt Honour* and *expectations* of the Nation for *Gentility*, *Breeding*, *Learning*, &c. ſhould ſuffer the ſhipwrack of every thing that can be called good! That ſuch ſhould be ſo ſadly ruined in this ſea of drunkenneſſe! which like a Hericane, ſpareth none, but ſuch as feel leſſe puniſhment than ruine it ſelf. A one ſaid, *he could willingly loſe half his learning, to redeem his health*; ſo many may lament and wiſh half their knowledge and learning which once they had! May I perſwade you, let me tell you, its as much below Gentility, as a Gentleman is above other by birth, and that which ſhould diſtinguiſh him from other more pe-

ſantly

fantly deportments. Can there be no *medium* in your mirth and chearfull repaſts, below this ſinne of *Diſhonour*, *Beaſtly*, and *Debaucht behaviour?* Let me beg you to hate it, and remember that nothing more ennobles a Gentlemans name, or blazons forth his Honour and Reputation, but ſtudying an Aptitude for his Countries ſervice, purchaſed not by drunkenneſſe, and beaſtlineſſe; but by *Learning*, *Parts*, *Knowledge*, *Wiſdom*, *Sobriety*, *Temperance*, *Urbanity*, and all which, this ſin deſtroyes, if you eſcape with the ſhipwrack of a good conſcience: Let *Solomons* inſtruction be remembred; *My ſon, be not among the wine bibbers, for the* Drunkard *and the* Glutton *ſhall come to poverty.*

If perſwaſions built upon the principles of Reaſon, the ſad fruits of it, ſhame, diſhonour, *&c.* Gods threatning muſt nextly have place, which indeed are not ſmall, and yet will but make way for his more ſevere diſcernſations in his Judgements.

Wo to the Drunkards of Ephraim; Eſay 28. 1,2,3,7,8, 19.
the Lord as a mighty and ſtrong one, which as a tempeſt of haile, and a deſtroying ſtorme, as a flood of mighty wa-

ters and overflowing, shall pull down the pride of the Drunkard; for with wine they have erred, and with strong drink have gone out of the way: they are swallowed up of wine; for all Tables are full of vomit, and filthinesse: for which the overflowing scourge is threatned, as a just reward for so great a sin; together with famine, which saith the Prophet in the last verse, *cometh forth from the Lord of Hosts.* And again, *the Lord calleth for weeping, howling, and lamentation,* which shall come upon *Gluttony* and *Drunkennesse*; *and the Lord of Hosts,* saith the Prophet, *hath revealed it in mine eare, that this iniquity shall not be purged from you, till you die.*

Chap. 22. 12, 13, 14.

Chap. 5. 22.

In another place. *Woe to them that are mighty to drink wine, and men of strength to mingle strong drink; for as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottennesse, and the blossom shall go up as dust; therefore is the anger of the Lord kindled, and hath smitten them, and the Hills did tremble, and their carcases torn in the midst of the streets.* If these denunciations were deliberately weighed, how would the very

joy

joynts of ſinners tremble, and ſmite one againſt another, as *Beltſhazars*, when he ſaw the hand-writing upon the wall. Hear the Prophet *Joel*. *Awake ye Drunkards, and weep and howle all ye Drinkers of wine.* God oft comes when we are aſleep, and many poor ſouls have never awakened from their Drunkenneſſe, till in Hell with *Dives*; this is a ſad awakening. *Go to, weep and howl*, ſayes St. James, *ye have lived in pleaſure and wantonneſſe, and nouriſhed your hearts as in a day of ſlaughter.* Joel 1.5.

If yet all will not warne, what muſt Gods appearances then be when he comes in terrour and wrath, by his viſible examples of judgement, which I have collected from *Scripture*, *Hiſtory*, and *Modern experience*.

Elah, King of Iſrael, was murdered by *Zimri*, in the midſt of his cups, as a judgement of God upon his exceſſe. *Ammon*, when his heart was merry with wine, was murdered by *Abſoloms* ſervants. Righteous *Lot*, by this ſin commits inceſt with his own daughters; and as one well obſerves, made a *Sodom* of his own Family. 1 King. 16. 9,10. 2 Sam 13. 28. Gen. 9.21.

The heavy curſe, that to this day

lieth upon *Noah*'s ſon, *Cham*'s Poſterity, was through this ſin, whereby he diſcovered his own ſhame. *Holofernes*, having too much exceeded in wine, loſt both wit and head at once.

Alexanders ſorrow after his ſin, will tell us the ſad fruits of it; for ſeldom ſome or other of his dear friends eſcaped his fury when he was drunk.

Cleomena, King of *Lacedemonia*, at a time being drunk, was never ſober after; but as a judgement of the Lord, he loſt his ſenſes for not having judgement to keep them. Another is as juſtly rewarded with the fruit of the vine, *Anacreon*, that grand engulpher of wine, was choaked with an empty grape.

peards. Theatre.

The Earl of *Aſpermont* drained his eſtate ſo dry by his exceſſe in this ſin, as he juſtly died in miſery; for at a meeting, he drunk ſo deep, as he could never riſe again; for he died with it.

Non ut vivat ſed ut bibat.

The Emperour *Bonoſius*, through his cuſtom in this ſin, was ſaid, *not to be born ſo much to live, as to drink.* This was he that would force drink into Ambaſſadours, the better to pump up their ſecrets: He was ſhame-

fully

fully hanged with this Epitaph. *This is a Tun, and no man.*

Zeno, Emperour of the East, became so hateful by his intemperance, that none could endure to see him; his wife *Ariadne* one day when he lay senseleſſe (as he oft did) caſt him into a Tomb, and buried him alive, as a juſt reward of his drunkenneſſe.

Auguſt 18. 1629. *Tho. VVilſon* labourer, a known Blaſphemer, and Curſer, by oathes, *&c.* was alſo given up to this beaſtly ſin of Drunkenneſſe; who through the juſtice of God, againſt both ſins, in an angry paſſion ſtab'd himſelf with his own knife, and ſo died in the midſt of many neighbours. Mr. *Nealſon*, Miniſter, his Letter to Mr. *Taylor* in Theatre of Gods Judgements.

May 10. 1629. *John Bone* of *Ely*, Coachman to Mr. *Balnum* of *Beenham*, was a very vild Swearer, and Drunkard; who on a Sabbath day, in Sermon-time, being drunk, and not able to ſit in the Coach-box, fell under the horſes feet, and was troden to death. You Sabbath-breakers, and Swearers, hearken to this doleful example of Gods immediate hand.

Nov. 16. 1618. one *Tho. Alred* of *God-*

Godmanchester Butcher, being very prophane, and given to this ſin, was deſired by a neighbour to unpitch a load of hay, and being drunk, let his pitchfork fall, and ſtooping to reach it, ſtanding with the forks upwards, fell upon it, that it run into his body, and ſo fell down dead, as a warning to others.

July 16. 1628. One *John Vintner* of *Godmanchester*, being a known drunkard, and given (eſpecially in his drink) to ſcoff at Religion and godly people, fell from the top of a Peare-tree, and broke his neck, and ſo died under the hand of juſtice: an example for all prophane drunkards, and ſcoffers of God and his people.

Mr. *Ward*, his Wo to Drunkards.

A Gentleman of good reputation, and demeanour, being not addicted to this ſin, was through temptation overtaken with this ſnare; but lo, juſtice will be ſatisfied on ſome, to be an example and terrour to others; for riding home, his horſe threw him, and beat out his brains: He being void of reaſon, and ſo not capable of advice, would follow no way but his own, which led to deſtruction; for without fear or ſenſe, he ſpurred his horſe over

over all ſorts of croſſe and deſperate wayes, till he thus fell under the ſtroak of Divine wrath.

About the year 1630. nigh *Maldon*, five or ſix notorious Drunkards had plotted a meeting, and laid in beer for their prophane drinking healths: But (Divine Juſtice that can with his breath blaſt all our undertakings) did ſo juſtly give them up to exceſſe in this ſin and meeting, as they never met more, but all yielded up their ſpirits to the Juſtice of that God, whom they abuſed by his creatures.

A man coming home drunk, would needs ſwim in a Mill dam, which his ſervants and wife diſſwaded him from, becauſe he could not ſwim, and once got him out after he was in, but he gets in again, and by the juſt hand of God there periſhed. I was, ſays my Authour, at the houſe to enquire of the truth thereof, and found it too ſadly true. And one of *Aliſham* in *Norfolk*, a notorious drunkard, was drowned in a ſhallow brook, with his horſe ſtanding by him.

A Butcher in *Haſlingfield*, ſcoffing at the Preacher for his reproving of this ſin, was in the inſtant of his rail-

ing,

ing, choaked by somewhat that stuck in his throat, which could by no means be got up or down; but strangled him. Oh the Divine Justice! how Righteous and Just is the *Lord* in all his wayes! how are his judgements past finding out!

At *Tillingham* in *Essex*, 3 young men meeting to drink, one fell down dead, and never rose again; the other two escaped through mercy (by the gates of much sickness) that they might repent, and if not, to be the lesse excusable, if God followed them by the like severity.

At *Bungey* in *Norfolk*, three drunken companions coming out of an Ale-house in a dark evening, swore they thought hell was not darker; but observe the end of Justice; one fell over a Bridge, and was drowned; the second slain with a fall from his horse: a third sleeping by the River side, was found frozen to death.

At *Hedly*, a Bayliffe being drunk, got upon his *Mare*, saying, she would carry him to the Devill; she indeed casts him off, and broke his neck. This Justice was the more remarkable, being upon the Lords day.

A com-

A company meeting in an Alehouſe in *Harwich* at night, over againſt Mr. *Ruſſels* houſe, was once or twice deſired to depart and avoyd ſuch wickedneſſe; but they would not: he comes to the place himſelf, and apprehends one of them, and offering to carry him to priſon, he drawes his knife, and made his eſcape; But oh the Juſtice of the Lord! the ſtrange and wonderfull wayes of his Providence! this man was not heard of for three dayes, and at laſt was taken out of the Sea with his knife in his hand, juſtified by Mr. *Ruſſell* himſelf, who was the Mayor of the place.

At *Tenby* in *Pembrokeſhire*, A common and frequent Drunkard, in the midſt of this ſin, fell from a high Rock, and was broke in pieces; and four other inſtances, my Authour ſayes he could relate wallowing and tumbling in their drink, ſlain by Carts, &c. But being the common wayes of Gods Juſtice, he forbeares them in the midſt of ſo many extraordinary and remarkable paſſages of Gods Juſtice and power, and indeed innumerable might be ſuch inſtances, which the experience of every place prevents

prevents in this. A Glasier in Chancery Lane *London*, having some sparks of profession, but falling from them, fell into this sin; who being often reproved by his Christian friends, and no better: God hardened his heart against them, and once being drunk, by the violence of vomiting, broke a vein, continued two dayes in extremity of Anguish and torment, not without great conflicts and distresse of mind, his conscience being awakened, and God in much mercy breathing some comfort to his distressed soul, he yielded up his soul to God, as he had done his body to Sathan, attested by a kinsman of his own to my Authour. O that, if it had been Gods will, all examples of justice were accompanied with such sweetnesse and mercy, as to give any hope of the safety of the soule, when the body in the act of sin is destroyed.

A Knight given to this wicked sin of Drunkennesse, did sometimes order pailes of drink into the fields to make people drunk. On a time drinking with company, a certain woman comes in, and giveth him a Ring with this posie; *Drink and die*; which he accepted

cepted of and wore; and in six dayes died through excesse of drink, justified by a Minister dwelling within a mile of the place.

Two children my Authour sayes, he hath known to murther their Mother in drink; and another that attempted to kill his Father, of which being frustrated, he set fire of his barn, and afterward came to the Gallowes.

In Broad-street *London*, Many Gentlemen drinking healths to their sole Lords on whom they depended, one wicked wretch takes up a Pottle pot of Sack, sweares a deep oath, saying, will none drink a health to my Noble Lord and Master? and without any more words he begunne himselfe, and drank up the pot full to the bottome, and suddenly fell as if dead, snorting, but not speaking; he is layd by as one overcome, and covered with cloathes, till they drink as large a proportion, as their insatiate appetites would take in; when done, expecting their friend should rise, they found him dead indeed. Oh sad to go to Eternity swearing and drunk! who would not dread the Issue?

At

At *Barnwell* nigh *Cambridge*, a young man and a woman, with a hundred more in company, met at the ſign of the Plough, agreeing to drink off a Barrell of Beer, which they did; but will not examples of others warn us? then let's expect to be monuments to others; three of them died in twenty four houres, the fourth eſcaped with great ſickneſſe, and by the gates of death had life given him, witneſſed by a Juſtice of Peace of the County near by.

D. T. Taylor.

Two ſervants of a Brewers in *Ipſwich*, whilſt I was Miniſter there, ſaid my Authour, drinking for a Rump of a Turky, in their drink they ſtrugled for it, and both fell into a ſcalding Caldron, the one died preſently, the other in Torment and Anguiſh pined away.

Mr. Beadles Diary.

At a Tavern in *Eſſex*, a Conſtable was threatned by a drunken Servingman, to be forced out of the houſe by his oathes and curſes, if he would not be gone, and in his drink purſuing one of his company to force him to drink off a pint of Sack, he fell down ſtairs, and immediately fell under the ſtroke of divine vengeance; oh! you ſwearers

rers and curſers, remember theſe examples of God! let them be examples to you; will not the wrath of God revealed ſtand in our way, and encompaſſe us about with terrour and fear? Oh be not proud of your ſtrength, to devour and engroſſe the creatures of God to ſatisfy your luſts! It is recorded of a Noble-man coming to *Ipſwich* to viſit his Kinſman, in that Univerſity, that demanded how he profited in his ſtudies, to whom they reply very well, and that amongſt one thouſand five hundred, he had the garland given him for the ableſt drinker. Gods Judgements will find us ſooner or later.

In *Salisbury*, one in the midſt of his drink began a health to the devill, ſaying, if he would not pledge him, he would not believe there was either God or devill, his aſſociates being terrified at his words, with fear runne away; the Vintner hearing a hideous noyſe, and ſmelling, and unuſual and noyſom ſavour, ran up to the chamber, but his gueſt was gone, & the windows broken, the Iron barres of the windows bended and bloody; and the poor wretch never more heard of. Theſe are ſad inſtances of Gods diſpleaſure, Mr. *Clerks* Examples

if he would please in mercy to set them home upon some poor sinners.

In the year 1551. in *Bohemia*, five drunkards were met together to drink, who seeing a picture painted upon the wall, for the devill, drank healths to him; the next night they were all found dead with their necks broken, and their bodies crusht in pieces, blood running out of their mouthes, nostrils, ears, &c.

In the County of *Cavan* in *Ireland*, a Gentleman of *Castle-terra*, was much given to delight in drunken company, wherein healths went down swiftly, and glasses broke against the walls at every health; by this sin he was so much addicted to wickednesse and impenitency, as his sport was to repeat the Ministers Sermons in scorn, and derision, especially at one time having heard a Sermon upon faith, demanded of the Minister if he could remove mountaines, else he would not believe he had faith. This Gentleman is by Gods hand struck with the small pox, which gets into his throat, in such extremity, that he could not swallow any meat or drink to cool and refresh the violence of his internall heat;

heat; that throat that had been the gutter and channel of many a pounds worth of drink, could not now, in torment like *Dives*, ſuffer one drop to refreſh him. In this ſad and bitter conflict, he breaks out into theſe expreſſions to an honeſt man ſtanding by: *Oh Thomas*, would *I* could now receive one of thoſe glaſſes of drink, which formerly I profuſely and profanely have thrown againſt the walls! And growing worſe and worſe, without hopes of life, perceiving no remedy but death for all his ſoares, he breaks out again in his agony and torment; oh that now I had but as much faith as a grain of Muſtard-ſeed, and ſo expired the 57. year of his Age. I pray, and cordially deſire, that ſuch ſinners as parallel this example, may not be reacht with the like Juſtice! Many there are in this Nation grown up to a height of *Malice*, and Rage againſt Gods Miniſters, and ſome in this place boyled up to a proportion of envy, ready to break; The Lord break their hearts, and humble their ſoules, under that two-edged ſword of his word, that they may be ſaved in the day of the Lord.

Mr. *Young.* A Gentleman of Quality being drunk, and rising to urine, evacuating that into the fire, that prepared fuell for himself, he fell into the fire, and not being able to rise again, his belly was gathered together like a piece of Lether, the chamberlain coming in, helped in, that could not pity or help himself, and though in great torture and pain, through the piercing anguish of Gods Judgement, yet he called for, and drank off two and twenty double Jugs of Beer, and so in this sad and lamentable estate, died; Roaring, and Crying, that he was damned for breaking his vow of Reformation, Oh that the Lord would work a Reformation indeed! that poor creatures may not thus fall under divine Justice, too much to be feared, as well to soul as body.

Mr. *Stubs* Anatomy of abuses Remarkable is the example of that tragical story of two Drunkards, who the fourth of *July*, 1580. at *Nekershofen* in *Almain*, came into an Inne, called for bread and wine, and drinking to an infinite excesse; at last, one of them drinks a health to God, demanding what wine God would pledg him in? and reaching forth his arm with a cup

a cup full ſayes, *God I know not what wine thou likeſt beſt, but this I think is too good for thee, unleſſe thou hadſt ſent better; but ſuch as it is I give thee, take it, pledge me preſently, and carouſe it off every drop, as I have done to thee, or thou doſt me wrong.*

Here's a piece of blaſphemy, which I am confident the moſt wretched creature in the world, durſt not ſpeak ſober; Oh this ſad ſin! we little know what the fruits of one drunken hour may produce. This vile wretch, no ſooner ended his helliſh courteſie, but that juſt and wiſe God (who muſt be provoked before he will execute his ſevere Judgements) whom he had blaſphemed, pledged him with a witneſſe, for he left him as a pledge to the world of his wrath, and diſpleaſure againſt this ſin. His arme which he ſtretched out, was never able to be pulled in again; his body ſtupified as well as his ſenſes, not able to ſtirre from the place, continuing a long time, in this ſad condition, his eyes rolling to and fro in a terrible manner, his breath and ſpeech loſt, yet ſeemed to all alive; The people flock in droves to ſee this ſad ſpectacle of

fury and vengeance, ſome offer to remove him, but could not; horſes are tied to him, but could not ſtir him: they put fire to him, which would not take hold: ſo perſwaded God had ſet him there as a warning to Drunkards, they left him ſo, and to this day, ſayes my Author, he ſtands as a Pillar and Mark, to bid others avoid the like wickedneſſe, leaſt they participate of Gods wrath, which though it moves a ſlow pace, will in the end light heavier, in as much as Gods patience provoked, turns to the moſt irreſiſtable puniſhment.

His companion who had eſcaped the imediate hand of God, fell into the hands of Juſtice alſo; for as the other died a terrible, ſo this a ſhamefull death, being hanged by the common people before the door of the houſe where the ſin was committed. O that you would conſider this, ye that forget God, leaſt he teare you in pieces, and there be none to help!

Mr. *Young.* At one of *Alexanders* great meetings, appointed for his Officers and Favourits, no leſſe died with exceſſe of drink, than 41. and after many a health, *Promachus*, at the bottom of four

four gallons of wine found the prize and jewel appointed for the Conquerour.

Another time he ended his own health and life, by drinking a health out of *Hercules* Cup, which to effect, 35. drunk their last also. These are direful and pregnant testimonies of Gods Judgements upon this impious custom of drinking healths. Against that good law of the *Spartans*: *Ut libuit abitrio pocula quisque suo.* Every man to his own liberty: Or that of the *Goths*, where it was death to drink or force a health.

Its placed in the Records of time, that *Popelus*, second King of *Poland*, doubting the fruits of his male-government to be the peoples deposing him; by his Queens counsel, faines himself sick, sends for twenty of the Elective Princes out of *Pomerania*, intreating their visit, (who as well now as at other times) came, and for their just reward and punishment of their great excesse in drink, and custom of healths, they now drunk their last, without being drunk at all. The King makes a Speech, intreates his Son may be elected Heir to the

Crown, after his departure, which they promiſe, if the Nobility conſented to their reſolves; The Queen to ſeal the bargaine, brings a cup of poiſoned liquor, intreating to drink his Majeſties recovery: they had been ſo often uſed to this ſinful cuſtom, as it would have ſeemed ridiculous to refuſe it; but the Kings health coſt them all theirs, to the utter ruine of the *Polonian* Race. But this Juſtice of God upon Health-drinkers, ceaſed not in their deaths; but after alſo, for (to admiring of Juſtice) from theſe poiſoned bodies, ſuch infinite troopes and ſwarmes of Rats and Mice proceed, as purſued the *King*, *Queen*, and Family, from place to place, from land to ſea, and from ſea to the ſtrong Caſtle of *Cracovia*, where they were forced to flie, and nevertheleſſe all arts were uſed, all oppoſition made, by Guards and Garriſons, Water-works and Fire-works, yet were they eate up, and deſtroyed by theſe Rats and Mice. The Lord I hope will awake ſome to ſee the evil of ſin, by that ſad puniſhment.

Doctor *Beards* Theatre.

At *Keſgrave* nigh *Ipſwich*, three Serving-men taking their leave, the

woman of the houſe would needs perſwade them to drink wit, money, and her Ale out; but oh! that this wonderful example of Gods Judgement upon her, may warn all people, not to ſuffer, much leſſe to provoke, any to this ſin under their roofe; for this woman ſtands with *Lots* Wife, a Pillar and Statue of Gods wrath: ſhe no ſooner approaches with the pot in her hand, but was ſuddenly deprived of her ſpeech; her tongue (that ſmooth oratour of the Devil to perſwade to ſin and wickedneſſe) ſwells in her mouth, and without a word more died. Sir *Anthony Felton* Juſtice, and others, ſayes my Author, related it to me, as a thing they were eye-witneſſes of:

And within theſe few years, ſayes he, upon mine own knowledge, three being drunk nigh *Huntington*, were all undone and deſtroyed by a water, which paſſing, they were forced into the ſtream and drowned; leaving behind them the remarks of Gods Righteous Judgements.

On *November* 14. 1650. ſaith a Mr. *Trapp.* Divine of this Nation, a company of odious drunkards met at a houſe, and one

one coming home was drowned in a shallow ditch, his body not yet buried; concluding, oh! those Alehouses the pest of the Nation!

M. L. Another as sad, from a Reverend Divine also, of the same County, who at my request, gave it me under his hand, which he could have done many others of falling off Horseback into Rivers, *&c.* but I onely aime at such as are most remarkable, knowing that the sad experience of most places, gives intelligence sufficient of such examples, which indeed are sad enough though the commonnesse take away the sense of them.

The example thus. About the year 1621. There dwelt in *Houghton* on the Spring, in the County of *Durham*, one *Christopher Hull*, a *Taylor* who kept an Ale-house in the said Town, and at *West Herrington* in the same Parish, lived one Mr. *Punshon*, a most infamous and notorious Drunkard, and every way most wretchedly prophane; He being a frequent haunter of *Hulls* house, did one day fall out with him, and coming out of the door said, *If ever I come within these doors, the Devil shall bring me in:* some few dayes

dayes after, *Punſhon*, going up the ſtreet of *Houghton*, *Hull* ſtood at the door, and ſaid to him, *Will you not come in?* No, ſaid he, for I have ſworn the *Devil*, &c. Then ſaid *Hull*, I will be the *Devil* for this time; ſo taking *Punſhon* on his back, carried him in, where they drank one another drunk, and quareling, *Hull* ſtab'd *Punſhon* in the throat, who immediately died: *Hull* was cleared at *Durham Aſſizes* by the favour of his Clergy, but ſoon after died, and, as its reported, very penitent.

In the year 1624. a Blackſmith in *Oxford*, being a very frequent drunkard, after he had continued ſo ſome dayes together, did in a deſperate manner, cut his own throat, yet lived ſome dayes, during which time, ſome Schollars and others, came to viſit him; he often thruſt his hand into the wound, and pulling out handfuls of blood, did ſpread it before the company, crying out, *See here Gentlemen the fruits of Drunkenneſſe.* This was affirmed by a Gentleman of the County of *Durham*, who ſaw and heard it.

In the year 1649. *James Fairburne*, in

in the Town of *Mellerſton*, nigh the River *Tweed*, died in a moſt miſerable, and roaring condition, through exceſſe of drink.

On Eaſter Monday, 1656. One *Tho. Foſter*, Carrier of *Carliſle*, being drunk, rode out of Town, and had not rode above a quarter of a mile from the Town, but in the very High road, fell off his horſe, and in a water, not above a quarter of a yard deep, he miſerably periſhed.

In the year 1651. *James Bouch* of *Cockermouth*, being a moſt notorious Drunkard and Swearer, being drunk at *Roſley* Faire, did quarrel with two Troopers, who there killed him, as a judgement of God upon his former and preſent drunkenneſſe and ſwearing.

Robert Copeland, a Butcher in *Carliſle*, being a common Drunkard, and prophaner of Gods Name, by curſed oathes, being drunk, did in the year 1651. break his neck in a ſtable hard by the Caſtle.

1632. *John Emerſton* of *Dalſton*, in *Cumberland*, was a very notorious Drunkard for many years, and one time in an Ale-houſe, died ſuddenly with

with a cup of drink in his hand.

In the year 1656. One Mr. *Herridge*, who formerly was a Linnen-Draper in *Colcheſter*, now living in this place, being too often found in the ſin of drunkenneſſe, was at laſt overtaken with Juſtice; for coming on horſeback from *Sunderland*, full of drink, he fell off his horſe, and there died, without ſpeaking one word. God will be glorified in his Judgements, where mercy and patience will not perſwade and allure.

Anno 1654. One *John Coultred* of *Orton* Pariſh nigh *Carliſle*, coming drunk out of an Ale-houſe from *Thurſby*, fell from his horſe, not far from the Ale-houſe, and died immediately.

1650. *VVilliam Howe*, who kept an Ale-houſe in *Carliſle*, one time was drunk with two of his gueſts that were borderers, and going to convey them over the bridge, did all three fall into the River *Caud*; the two gueſts were drowned, *Howe* eſcaped by means of ſome buſhes, and was taken up alive: which may be as a warning to ſuch as keep drink, to beware of other mens blood; I would

be

be loath to be ſo guilty, though I might eſcape with my life: its a ſad thing to be a means of any mans outward ruine, but to have a hand in mens dying in their ſins, its much more to be accounted for.

Theſe are ſad examples of Gods Severity and Juſtice, Who can ſtand before a conſuming fire? *when once his anger is but a little kindled, bleſſed are all they that truſt in him.* Our Judges find in their Circuit, few that are arraigned, which are not brought to it by this ſin, like ſlaves to the Judgement-ſeat; and are ſent quick, from their ſins to judgement, forcing charity it ſelf to cenſure their eternal eſtates; the eccho of whoſe ſins, reſounds in their puniſhments with vengeance from heaven.

Were I to preſcribe prophilacticks, I would intreat thee to bleſſe thy ſelf from this ſin: none knows whither the wind of a diſtempered brain will hurry thee, or whither this ſpirit of *Bacchus* will drive thee: if once thou put thy foot into the ſtirrup to mount his ſaddle, when thou art up, thou muſt needs run when the Devil drives thee.

thee. Play not with healths; if thou loveſt thy own, drink not other mens: flie evil ſociety; they are the Devils Trapanners: be afraid with the Fuller in the Fable, who for fear of infection, durſt not entertain the Collier, leſt he ſhould make that black, which he made white. Be in this like the River *Danube*, that will not mixe it ſelf with the muddy ſtreams of *Sava*. Evil fruit grows in bad company; they have no *Autumn*: wickedneſſe withers not; the miſchiefs attending them are like the *Spaniſh Indies*, which the Ambaſſadour told the *Venetian*, had no bottom.

Epheſ. 5.16. *Be not drunk with wine wherein is exceſſe.*

OF

OF BLASPHEMING THE *NAME* of *GOD*, By Curſed OATHES.

With the Judgements of God upon *CURSERS & SWEARERS.*

OF BLASPHEMING THE *NAME* of *GOD*, By Curſed OATHES:

With the Judgements of God upon *CURSERS & SWEARERS.*

THis curſed and crying ſin of taking the Lords Name in vain by wicked Oathes, hath like the River *Nile*, ſo overflowed the banks of Authority, that many who ſhould reſtrain the fury and rage of ſo horrid an Impiety, are too ſadly guilty of it. This ſin, to the ſad experience of this Nation, doth ſwarm in all corners of it; A man can hardly negotiate in the

World, unleſſe he reſolve it no ſin to hear the holy Name of God, that God that made us, blaſphemed by all ſorts of people; Amongſt poor people its common, and for Gentlemen its ſadly accounted Generous and Valorous.

That it is a ſin againſt God, I hope ſo few doubt it, as I may be ſpared to prove it; the moſt forcible argument againſt it, lieth open in the poſſitive Command of God Almighty, which made Heaven and Earth.

Thou ſhalt not take the Name of the Lord thy God in vain; and the reaſon is a terrible one, by way of threatning; *For the Lord will not hold him guiltleſſe*: Which Commandment is ſeconded by Chriſt in his Sermon upon the Mount; *Swear not at all, neither by heaven nor earth, but let your yea be yea, and your nay nay.*

Math. 5. 34.

The aggravations of this ſin are great, if parallel'd with the little reaſon for it, or profit by it: It muſt needs be a horrid ſin that can propound nothing as the object, but God himſelf: we may in this ſin confeſſe with *David*, *Againſt thee onely have I ſinned, and done wickedly.* All the creatures he hath made bow to him;

and

and to the remembrance of him: Shall that mouth that ſucks breath from God that made and daily preſerveth thee, breath out oathes and curſes againſt him? Oh impiety in the greateſt dimenſions! wickedneſſe with an Emphaſis! Would not ſuch ingratitude look odious in vulgar friendſhip? to ſit at thy friends Table, and there receive daily food at his care and coſt for thee, and for thee to make him the ſubject of thy malice and rage, and that to manifeſt it againſt his good name; Is not this ſay, monſtrous ingratitude? would ot this ſwell provocation to the reateſt latitude of revenge? Is not he Lords Name as the Apple of his ye? A thing he is jealous of: If alouſie be the rage of a man, which he Prov. 6. ill not ſpare in the day of venge- 34. ce, nor wil regard any ranſom; What nſt thou expect from the Eternal od, with whom is terrible Majeſty? It muſt be preſumed, thou knoweſt o be a ſin; How inexcuſable then ſt it be unto thee, whoſe conſcie- e is convinced thereof? It is a therefore with the full conſent of will, and for want of due care

over thy heart and lips. Oh man, what is it can provoke thee, unleſſe the height of a Reprobate mind by blaſpheming the bleſſed Name of God! How canſt thou expect that blood to expiate thy ſins, and to waſh away thy iniquities, that hath ſo often ſpit his blood and wounds out of thy mouth? I think I ſhould not be guilty of over-raſh cenſure, if I ſay to ſuch as are given up to this horrid impiety; that its but as an earneſt of that curſed condition in torment, and that the Devil teaches thee in this world, that thou mayeſt be the more ready to blaſpheme God in the world to come; elſe what can be the meaning of mens giving up themſelves to this wickedneſſe? Conſidering

The little profit got by it, A ſmall advantage God knowes! no more than to rob out of ſport, not need, and be puniſhed for it. What profit have you of thoſe things wherein one day you ſhall be aſhamed? Is it becauſe God forbids, that we will ſweare like that man of *Venice*, who for nine years, never ſtept out of the City, but when on occaſion he was commanded upon forfeiture of his life not to ſtir

then he was ſeen abroad: Much like that of the Apoſtle, *Sin took occaſion by the Commandment.* How canſt thou call on the Name of that God in the time of calamity and diſtreſſe, which thou haſt ſo often curſed and blaſphemed? He that will mention the Name of God, muſt depart from iniquity. *Shall I*, ſaith Polycarpus, *that have ſerved God to ſuch an old age, prophane his ſacred and bleſſed name, that ſo lovingly hath preſerved my life unto this day?* And being urged by the Proconſul to ſave his life, onely replyed, *Know I am a Chriſtian.* It is indeed a ſin that makes men leſſe believed. A Heathen could ſay, *He was unwiſe that put truſt in the words of a common ſwearer.* And another Philoſopher ſayes, *Virtue is never in that heart, which breaths out curſes and oathes.* He is accounted by all ſober men, to be a prophane, wicked, and ungodly man, and its the greateſt height of prophanneſſe that can be; Its the onely ſin and practiſe of devils in hell, to *curſe, ſwear*, and *blaſpheme* God. The godly have this Character given them, That they fear an oath; but the wicked are not afraid of a

world of oathes. The common excuse of this sin is the custom of it, which is so slender, that it strengthens it, and indeed aggravates it; for custom in sin by degrees hardens the heart from the fear of God.

This sin indeed is hatcht in the bowels of passion, which boiling to a height, vomiteth up all the corrupt filth and scum of the soul, casting it in the face of God. Beware therefore of passion, which through the depravedness of our natures make us like mad dogs, that run at every thing in their way, they bark at the Moon: To see a man rage against God because his neighbour hurteth him, is a perfect madness in reason. Strive against the custom of this sin, thou wilt lose thy senses else, and the sense of it, which is the height of sin; Its Gods giving up a soul to sin, when it loses the sense that it is a sin. Beware of little ones, they are the spawn of greater, *Faith* and *Troth*, are the livery of *Gods Wounds* and *Blood*, and *God damn thee*. We damn our souls by this sin at a low rate, if we consider the little, either pleasure or profit of it.

Avoid

Avoid evil ſociety, *curſers*, and *ſwearers*, are not to be aſſociated with, leſt partaking of their ſin, thou taſte of their puniſhment. If a Maſter of a Family; or School-Maſter; deſtroy it there, nip it in the bud, and reſolve with *David*, that none ſuch ſhall be under thy roof. I conclude with *Pſal.* 25. *Let them be confounded that ſin without a cauſe.*

If reaſon prevail not, remember the penalties of the Lawes, which though ſevere at this day, yet ſhort both in the greatneſſe and execution of former times. *Philip* King of *France*, made a Law; *That whoſoever blaſphemouſly ſwore ſhould be drowned:* And *Max.* the *Emperour*; *That every vain ſwearer ſhould pay* 13 ſhillings 4 pence, *or if he refuſed, to be executed.* In *Hen.* the fifth's time, A Law was made againſt prophane and vaine ſwearing; The forfeiture for a *Duke* 40 ſhillings, a *Barron* 20 ſhillings, a *Knight* or *Eſquire* 10 ſhilling, a *Yeoman* 3 ſhillings 4 pence, and a *ſervant, to be whipt*; and this Law was ſo well executed, that all the Nation over, very few were heard to ſwear an oath. Theſe were times of leſſe light, than we pretend unto, yet

yet a ſpirit of Reformation for God, was much more above our Age we live in.

If ſtill we will not forbear, ſee Gods threatnings againſt this ſin. In the Law ſtoning to death was the loweſt puniſhment: *Bring him forth, that all the people may ſtone him.*

Levit. 24. 14.

In that black and forlorne band of ſinners, the Swearer leads the Van, which together with other ſins, *maketh blood to touch blood, and the land to mourn.* In *Zachariah* 5. 3. *The thief and the ſwearer are linked together, againſt whom the flying Roll, with the curſe of God is threatned to the conſumeing of their Houſe, Timber, Poſts, and Stones. As he clothed himſelf with curſing*, ſaith the Pſalmiſt; *So let it come into his bowels like water, and like oyle into his bones.* There is nothing more uſual and certain, then for the arrows of this curſed Quiver, to reverberate and fly back upon a mans own face. God will be a ſwift witneſſe againſt ſuch as diſhonour his holy name by profane ſwearing.

Hoſea 2. 4.

Pſal. 109. 13.

Neh. 13. 2. Mal 3 4.

Now thoſe that will not be warned by the nature of this ſin, nor danger to ſoule and body, nor be diverted from it by Gods threatnings;

let

let ſuch harken to his juſt Judgements in theſe following examples, which are not only as a cloud of witneſſes againſt profaneneſſe, hut alſo ſtand as a Pillar of Salt to warn thee from diſobedience, and wilfull running in a carreer, of ſin to thy eternal ruine.

Earl *Goodwin* having ſlain *Alfred*, wiſhed at the Kings Table, if it were ſo, that the bread he was eating might choak him, which God in Juſtice ſuffered, ere he ſtirred.

A Fiſherman (known to the Authour) coming with a Boat of Mackarell to a Town in *Suffolke*, and being the firſt that came that year, the people preſſed hard to be firſt ſerved; one ſteps into his Boat, he preſently taketh up a ſtone, ſwearing by God he would make them ſtand farther off; which was no ſooner ſaid, but he fell down and died preſently: How many have I heard ſwear by God as commonly as ſpeak? Oh take heed of Gods judgement! conſider what a mercy it is to thy ſoul, that thou art not thus judged. Mr. *Beadles* Diary

A Gentleman in *Edward* the ſixths time riding with other Gentlemen, being reproved for ſwearing, opened his mouth Mr. *Ridſley* Serm.

mouth wider, and raged worse and worse; Mr, *Haines* Minister, tells him mildly the danger of it, and that at the great day an account must be rendred; he with *Solomons* fool refuses instruction, bids him prepare, and take care for his own estate. Mr. *H.* replies, repent and amend, for death is as sure as uncertain. But raging and roaring with cursed oathes, he sayes; *Gods wounds, take no care for me*; and and coming to a Bridge, his horse leapt over with him; who like an impenitent wretch ended his dayes. As he had lived, crying, *Horse, and man, and all to the Devill.*

R. *Junius.* In *Lincolnshire*, there lived a Servingman, who was so accustomed to sweare, as at every small occasion he used Gods blood in his mouth, his friends mildly warne him from the evill of those wayes, lest vengeance follow at the heels of his impiety; but he takes no notice of friendly admonition, being visited by the hand of God, his friends again advise him to repent of his wickednesse, but God intended not that affliction to have so sanctifying a vertue in it, as to soften his obdurate heart; who by his accustomed

ſtomed oathes had forfeited the patience and long-ſuffering of God, and turned his mercy into fury; He grows worſe, and nigher to the chambers of death; and hearing the Bell toll for him, ſtarts up; and under the pains and violence of death, cryes, *Gods wounds the Bell tolls for me*, but *he ſhall not have me yet*. Suddenly the blood from his Noſe, Mouth, Wriſts, Knees, and all the joynts of his body flowes out in abundance, that he became a ſpectacle of Gods wrath, and died. O the dreadfulneſſe of Gods Judgements.

There was a man in *Germany* ſo much accuſtomed to uſe the Devill in his mouth; that if he did but ſtumble, the devill was uppermoſt; he was often reprehended for it, to no purpoſe, except to make his ſin the leſſe excuſable; which he continuing in, coming to a Bridge, ſtumbled and fell down; ſaying, Hoyſt up with a hundred Devils, inſtantly the Devill appears, and carried him quite away, that he was never heard of after. Theatre of Gods Judgements.

One who was given much to curſing & wearing, being on his death-bed, moſt wickedly deſired thoſe that ſtood by, Mr. *Bolton.*

to

to help him with oathes: and to ſwear for him and himſelf, ſwearing ſo faſt, as one would think there was little need of any other then himſelf in the world, that could ſo quickly find out a way for to blaſpheme God, and damn his own ſoul.

Theatre of Gods Judgements.

In the City of *Savoy*, There lived one, who after much exhortation and reproof, hardened his neek againſt all admonition; the plague breaking out light upon him, he with his family retires to a garden, the words of reproof by the mouth of Gods Miniſters follow him, that if poſſible the plague of his heart might not at the ſame inſtance, together with Gods outward hand, contribute to the eternal ruine of his ſoul, with that of his body, but all in vain; as good turn the courſe of the Sun, as his ſoul accuſtomed to ſin, at laſt ſwearing and curſing, with the Devill in his mouth, the Devill ſuddenly hurries him away into the ayre, in ſight of his wife and Kinſwoman, who ſaw the Devil flying with him over their heads; his cap fell off his head, and was found at *Koſne*, but himſelf was never heard of to this day. The Magiſtrate

Magiſtrate at the noyſe of this exemplary piece of Gods juſt Judgement, repaires to the witneſſes of it, who teſtify, with a ſad relation; their woful experience, no leſſe horrid then true.

Three ſouldiers travelling through a wood in the Coutrey of *Samurtia*, A tempeſt of thunder and lightening aroſe, one of them breaks into his uſual oathes, and in the inſtant of ſwearing, the violence of the wind (no doubt directed by God) throwes a tree upon him, whereof he preſently was cruſhed to pieces. Mr. *Clerks* examples.

Another that was very much habituated to ſwear by *Gods Armes*, had his own arm hurt with a knife, and could find no remedy, but it feſtered daily, till it rotted and mouldred away gradually, and he through Anguiſh and Torment died,

And one *Michael* a *Jewiſh Rabbin*, as he was ſwearing by the *Name* of *Jeſus*, fell down and broke his neck.

A boy at *Tubing* in *Germany*, inventeed ſtrange and unuſual oathes, but God ſent a Canker, that eat out his tongue; theſe are ſignal tokens of Gods anger;

anger; they are ſo immediate from himſelf, that none can ſee leſſe then wonderful hatred in God of them.

At *Benevides*, a village in *Spain*, a whirlwind aroſe; two young men being in a field, apprehending the approaching danger, fall down upon the ground, leſt the violence of it might carry them into the ayre; when it was paſt, the one ariſes in great amazement; the other being a very notorious curſer, and ſwearer, lyes dead; his bones ſo cruſht, that his joynts turned every way, his tongue rooted out, and could not be found.

In *June* 1649. A ſouldier at *Warre*, goeth with others to waſh in a ſhallow river, asked whether there was a deeper to ſwim in, and they anſwered there was one nigh hand, but dangerous, by reaſon it was a deep pit, who replies, *God damne me, if it be as deep as hell I will in*; he was no ſooner in, but ſunk to the bottom, and never roſe again; which, ſayes Mr. *Clark*, was atteſted by good witneſſes.

And God met with that ſwearer and curſer in *France*, a Citizen of *Paris*, whom *Lewis* 9. ordered to have his lips ſeared together with a hot Iron, ſaying

aying; *I would to God that with ſear-ng my own lips, with a hot Iron,* I could aniſh out of my Realm all abuſe of athes!

A ſouldier falling ſick in his jour-ey through *Marchia*, in *Almain*, ſtay-d in his Inne; and when recovered, emanded of his Landlady the mony e gave her to ſecure for him, but con-lting with her husband; reſolved ot to confeſſe any; ſo denied it: the ontroverſie aroſe to a contention, till e Landlord interpoſed, and juſtifi-his wife, and thruſt him out of his ouſe; the ſouldier drawes, and ruſting at the door, the Landlord ies, theeves! the ſouldier is impri-ned, and ready for Judgement: The y of pronunciation of death, the devil ters into priſon, tells him, *he is con-mned, but if he will reſign up ſoul and dy to him, he would free him*; he like a hriſtian, repells thoſe fiery darts th a ſtrong denial; which the de-l ſeeing, perſwades him when called the Bar, to intreat the Judge to ant him the man in a blew cap to ad his cauſe, for he was, (and that was) innocent of the crime brought ainſt him. The poor ſouldier being

Theatre of Gods Judgements.

arraigned, had this blew-cap't Attourney allowed him for his Advocate who affirmed this poor man to be much abuſed, relating all the circumſtances of the money, with the place where it was laid, the Landlord denied all with an imprecation, wiſhing the devill might take him, if it were true! The devill looking for this advantage, took this poor man, and carried him up into the ayre; who was never more heard of: Oh that the Lord would open ſome mens eyes to ſee Gods mercy to them, that though they have often been guilty, yet God in mercy ſpared them! tremble at the juſtice of God, and let theſe warnings be ſo to us.

A certain Prieſt in *Ruthnerwald* wiſhed if *Luthers* doctrine were true a thunderbolt might deſtroy him! After three dayes a Tempeſt, with lightning and thunder, ſo terrified him that he run to Church, and at his devotion was ſtruck down; who recovering, and led homewards, a flaſh of lightening burnt him to death, black as hell it ſelf.

One in *France*, of ſome knowledge and profeſſion in Religion, in paſſion

wisht the Devill to take one of his children! the child immediately was poſſeſſed, and, though the prayers of the Church prevailed with God for the releaſe from this evill ſpirit, yet, dyed of it.

A man in anger, wiſhing his wife to the Devil! ſhe was forthwith poſſeſſed, and never recovered it.

A young Courtier at *Mansfield*, whoſe cuſtomary aſſeveration was, *the Devill take me.* The Devill when he was aſleep, took him indeed, and threw him out of a window, where though he was not ſlain, yet he learnt to curb that unruly member of the tongue, by eſcaping the danger of a severer puniſhment. Luthers *Colloquia.*

At a Horſe-race, where divers Noble-men were preſent, ſome cries, *the Devill take the laſt*, which happened to be a Horſe that broke looſe, which the Devill carriad away, and was never ſeen more. Theſe examples may ſtartle us, and not only to warn us, but alſo as a Lanthorn of the Lord to direct our feet from theſe paths of ſin and Ruine.

At S. *Gallus* in *Helvetia* 1556. A man that made foul linnen clean, and Theatre of Gods Judgements.

coming out of a Tavern drunk, wiſhed the Devill to take him if ever he followed his Trade more! next day being ſober, he regards not his oaths, the devill appears to him in the likeneſſe of a tall man, and told him of his promiſe, preſently ſmiting him upon the ſhoulders, ſo that his feet and hands preſently were dryed up, and he trembling with horror; yet God gave the devill no farther power, that it might be an example both to himſelf and others.

Mr *Terry's* Eaſt-Indian voyage.

Relates of a Taylor, that whilſt the Fleet was engaged in fight with *Portugal Galleaſs*, he cometh running out of the Cabbin with his Gooſe in his hand, ſwearing, *he would never follow his Trade more*, throwing the Gooſe into the Canon mouth; ſuddenly came a Bullet from the enemy, and ſhot him to pieces.

Theatre of Gods Judgements.

Henry Earl of Schwartburg, by frequent and wicked wiſhes, was at laſt anſwered in his own coyn, for at every common occaſion, *he deſired he might be drowned in a Privy, if ſuch a thing were not ſo or ſo*! which God in Juſtice anſwered; for he died that filthy death.

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A very remarkable ſtory is recorded of a woman in the Dutchy *Megalopole*, at a village called *Oſter*, who gave her ſelfe to the devill by her frequent curſings, and wicked oathes; and at a wedding ſhe was publickly reproved, and dehorted from her ſins; but taking no warning, the Devill, when they were all merry, came in perſon, and with horrid cries and roarings, mounted her into the ayre, before the face of all the company, and hovering over the Town, the people that ſaw it were extremely perplexed with fear; ſhe is torn into four parts, which are let fall into as many high wayes; as directions to avoyd the road to hell. The Devill returns to the Feaſt, and before the *Mayor*, and all the compaſſy, threw her intralls upon the Table, ſaying. *Behold theſe diſhes of meat belong to thee, whom the like deſtruction awayteth, if thou doſt not amend thy wicked life.* This is teſtified by Mr. *Herman* Miniſter of *Oſter*; the *Mayor* and all the Town; who deſired it to be communicated to poſterity for an example, and land-mark to avoyd eternall deſtruction. Theatre of hiſtor.

Theatr. Gods Judgements.

A Gentleman of *Gorlitz*, having invited many friends to supper, who failed him; in a rage, wished, *That all the Devils in Hell would come*: presently his Table is furnished as well with guests as meat, whom he welcomed: but perceiving clawes instead of hands, it was not time to bid him be gone: his Wife follows him, leaving in the house onely a child and a fool, by the fire side, who through mercy were not hurt. We are by these, bid to be ware of rash imprecations to ourselves or others.

Stow. Cron.

Its fresh, the story of *Hacket* of *Oundle* in *Northamptonshire*, who (15[illegible] in the Raign of *Queen Eliz.* the [illegible] year) in his common discourse used to say: *If it be not true, then let a visible confusion come upon me:* and he had his desire; for being delivered up of God to Sathan, he fell foul of many errours, that at last he arrived to the height, and called himself Christ: with himself he seduced two Gent. *Coppinger*, and *Arthington*, who believed all *Hacket* said; and what he bid them proclaim, *That Christ was come with his fan in his hand, to purge the Earth*; they did, through

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City; and in Cheapside, got upon two Carts, Crying, *Repent, repent! for Christ Jesus is come to judge the World*; they affirmed also, that *Hacket* presented Christ, by taking his Glorified body, *&c.* *Hacket* hereupon is apprehended, brought before the Lord *Mayor* of *London*, and at last, hanged on a Gibbet in *Cheapside*, uttering to the last horrid blasphemies against God. This was a visible confusion indeed.

Before Mr. *Luther* and others: A woman at *Weteburg*, whose Daughter was possessed, did confesse; that she in fury wished the Devil to take her! who instantly possessed her, with an evil spirit, to their great terrour and fear. Theatre of God's Judgements.

John Peter, son to the cruel Keeper of New-gate *London*, was a horrid swearer and curser, usually saying, *If it be not so, I pray God I may rot ere I die?* and so he did with great misery. *Fox Acts.*

In *Misina*, Sep. 11. 1552. A child not quick enough to dispatch his fathers will as he ought, provoked the fathers rage into this imprecation; *That he might never stir from that place!* Theatre Histo.

its presently granted, his son sticks immoveable, for his body could not be moved or bent: Some godly people meet and pray for him, whereby his anguish is assuaged: yet he continued three years standing with a post at his back; and four years he continued sitting, and then ended his life; yet this was a mercy to him, For that he doubted not of the mercy of Jesus Christ to save him: and being demanded how he did? frequently replyed: *That he was there fastened of God*, and his mercy onely could release him. Here was a living example of rash oathes.

At *Neoburg* in *Germany*, a cursed mother, wishing she might never see her son alive again, was answered; for the child was drowned the same day.

Theatr. of Gods Judgements.

In *Astorga*, A woman cursed her son, wishing the Devils of Hell to take him from her presence! with many horrible execrations: it being late at night, the child was afraid of her anger, retiring to a little court behind the house, to whom appeared men of grim aspects, and large composures, who carried him into the aire with such

ſuch ſwiftneſſe, as was not poſſible to believe, and alighting amongeſt ſome buſhes, trailed him, to the great torturing of his body, and tearing of ſundry parts thereof. The boyes thoughts being better fixt than his mothers, craved aid of God, and ſo was delivered. The devils bringing him back through the aire, put him in at a little window in a chamber, and there he was found almoſt out of his wits, and ſadly tortured and mangled, in his face, hands, legs, &c.

That penitent Gentleman, Sir *Gerviſe Ellowis*, being drawn in to be a partaker in the ſad death of that poor Gent. Sir *Tho. Overbury*, in the Tower; was at laſt brought as a ſufferer to Tower-Hill, acknowledging the juſt hand of God againſt his raſh and unpreſerved vow, which a great loſſe at Cards one time occaſioned; in the ſenſe whereof, clapping his hands upon his breaſt, he vowed ſeriouſly betwixt God and his own ſoul; *That if ever he played again, he wiſhed he were hanged*! and being upon the ladder, *Now*, ſayes he, *God in Juſtice hath made me keep my imprecation, and paid my vow, by this juſt, though violent, death*; and *Wilſon K. James.*

and ſo wiſhed all to take warning by his ſad example!

Sin ſtigmatiſed.

Mr. *Young* reports of *Nichanor*, who for his blaſphemous curſing and ſwearing, had his tongue cut out, and in ſmall pieces thrown to the fowls.

Sword againſt Swearers.

A young Couple in love together, ſolemnize their private promiſes alone, the maid being rich, and the young man poor, ſhe to aſſure him of her love, promiſes that unlikeneſſe of fortunes ſhall not diſoblige her engagements, nor diſinherit her of that loyalty which ſhe hoped grace as well as good nature, had planted in her; which he, though before earneſtly fearful, that ſhe might be as changeable as others; did now nevertheleſſe content himſelf in the ſtrength of this aſſurance, and ſo at the giving their faith one to another, ſhe with many more imprecations tied her ſelf moſt ſtrongly with this. *That the Devil would take her away that day ſhe married to another.* She marries another, and on the Wedding-day two gueſts uninvited, come well mounted to the door, and dine with them, and were made welcome; after dinner, one of them

them complements the Bride, and borrows her hand to lead the Dance, and after a turn or two, lead a Dance which none could follow; for in presence of all her friends, he carries her out of doors, and notwithstanding her crying for help, she is mounted into the aire, and with his companion and horses, was never seen more. See the fruits of rash vows, oathes, and imprecations, they are not to be slightly dealt withal; for God takes notice of our own desires, when we never think of our words, how we must give an account of them.

Two prophane young men striving who should be most exquisite in oathes, were met with by Gods Judgement in Justice; for he that out-vied the other in swearing was immediately distracted. Dr. *Williams* true Church.

Also he relateth of two young men, delighting themselves in swearing; sporting with oathes, as the flie with the flame, are overtaken with Gods Judgement, the one is struck dumb, and never spake word more, the other was distracted: both of them standing to the example of all young men, that do not remember their Creator

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in the dayes of their youth, unleſſe by blaſpheming and curſing it.

Mr. *Nowel.* A Noble perſon of the City of *Eſlinghen*, at a loſſe by gaming, began to ſwear and curſe bitterly, in which rage and madneſſe, he mounts his horſe for home, the Devil meets him, pulls him off, who with his ſervants was miſguided all the night by evil ſpirits; and in the morning finding themſelves not loſt, they get their Maſter ſafe to *Bethen-Hanſen*, where in great torment for three dayes, he yeilded Juſtice victor.

A woman in *Marchia*, being a prophane curſer and ſwearer, was juſtly left by God to Sathan; for in ſight of many people ſhe is ſnatched into the air, and thrown down again, which brake her neck. God we ſee can break us from our ſins and lives together, if we do not from the firſt, breakoff by repentance.

These two I have from a reverend Divine of this County.

One *Margret VVood*, of *Allercleugh*, in the Pariſh of *Stanhop*, in the County of *Durham*, was notoriouſly known for many years, upon every ſlight occaſion, to uſe this imprecation, *I wiſh I may ſink into the earth.* Upon the laſt day of *Auguſt* 1655. ſhe with one

one *Elinor Maſon* of the ſame Pariſh, being both waſhing of lead oare, to fit it for the Lead-mill, and ſtanding upon the ſame ſpot of ground, where many horſes laden with Lead had paſſed the immediate day before; the earth ſuddenly failed under them, and ſwallowed them both up; next day, when their dead bodies were digged out, *Elinor Maſon* was found with her body erect, but *Margeret VVood* was many yards deeper within ground, and her head direct downwards.

One *Elinor Short*, of the ſame Pariſh, did frequently uſe this imprecation; *I wiſh my feet may rot off, if this or that be not ſo or ſo*: It pleaſed the Juſt God about 20 years ago, to viſit her with a pain in her feet, which by degrees did rot quite off, as afterwards did her legs alſo; and ſhe is yet alive at this day, as a Monument of Gods ſignal Judgement: ſhe creepes upon her hands and thighs, and doth often acknowledge Gods juſt dealing with her.

The Relation from his Brothers own mouth now alive.

Robert Durance, Butcher in *Carliſle*, was a known Swearer and Drunkard, who abont 30 years ago, being playing at Cards with ſome of his companions,

nions, and having loſt all his money, except 30 s. began fearfully to ſwear he would be revenged upon himſelfe, whereupon he run out at the gates of the City towards the River *Eden*, and though he was followed by divers, ſome on Horſe-back, yet did he deſtroy himſelf by leaping into the River; in which River, hard by the place where he leapt in, he lay for the ſpace of four years; at the end of which, a Fiſherman found the lower parts of his body, only the other parts
1645. being conſumed. *William Knot* of *Dalſton* in *Cumberland* being a common ſwearer, when he was a ſervant to Alderman *Grey* of *York*, he fell into a lead full of boyling liquor, by which means in ten days he dyed.

1627. *John Preſtman* of *Weighton* in *Cumberland*, A Sheriffes Bayliffe, being accounted a common ſwearer, one night when he was drunk at *Carliſle*, went out in the night; and notwithſtanding the perſwaſion of his Landlord, leapt over the Bridge with his horſe, and was drowned in the River *Caude*.

One *Hudſon* of *Dalſton* in *Cumberland*, did wager with another man, who ſhould ſwear more oathes by God; the other

other man was by the juſt judgment of God ſtruck dead ere he parted,& *Hudſton* was ſtruck dumb to his dying day; and though he lived many years after, yet could ſpeak nothing, but *ſwear by God*, which he did upon every occaſion. Oh the juſtice of God to ſome, and the patience and forbearance to others, waiting to be gracious: let ſuch as ſwear by the name of God, look upon this example, this ſad example.

On *May Eve*, 1634. one *Troe* of *Gloceſter* a Carpenter, in the Pariſh of St. *Michael*, being demanded by ſome, whether he would go with them and fetch the *May-pole*, ſwore *by the Lords wounds he would go, though he never went more.* But mark the juſtice of God; on *May* day morning, as he was working on the *May-pole*, before it was finiſhed, he was by a Divine ſtroke of Juſtice ſmote with ſuch a lameneſſe, and ſwelling in all his limbs, that he could neither goe, nor lift his hand to his mouth, to feed himſelfe, but was forced to keep his bed for half a year together, and to this day goeth lame, *May* 4. 1636. Mr. *Burtons* Tragedy, &c.

Of

OF THE SABBATH DAY, WITH GODS JUDGEMENTS UPON THE PROFANERS thereof.

OF THE SABBATH DAY, With GODS JUDGEMENTS upon the profaners thereof.

I Am now to treat with the *Sabbath-breaker*, who for many reasons will appear to be leſſe excuſable before God for this ſin, then either the Drunkard or Swearer. Here is a double ſin, profaneing it and neglecting that which is ordained by God for the eternall good of our ſoul; beſides, it is a premeditated act, and goes along with a great aggravation, as we ſhall ſee in a word preſently. It is now become ſo great a cuſtome to

prophane the Lords day, that he almost becomes a scoffe to others, that offers to reform or punish it; and that men may not so much slight it, I have collected a few reasons to perswade men to observe it, and dissuade from the profanation of it, for God will not be mocked.

That we may know this day is no mock-day, The *Lord that made heaven and earth*, *That great Jehovah* Mat. 12. 8. stiles himself *Lord of the Sabbath*; and the Lord hath in a more speciall manner singled out this Commandement with a *memento*. Remember, by no meanes forget the Sabbath, *for the* Exod. 20. *Lord rested that day, and he blessed the Sabbath day, and hallowed it.* It's a great consideration to make us weigh the duty of keeping it, for six dayes the Lord made heaven and earth, and when the seventh day came, he rested on it. The Lord, as it were, hasted to finish the world in six dayes, that he might himself be an example to lead us to the understanding of the great weight which God himself put upon this day,

And that we may see it is no ordinary nor common thing to break this day,

day, ſee how ſtrictly God in his holy Word commands it, This is that which the Lord hath ſaid, *To morrow is the reſt of the holy Sabbath unto the Lord, ſix dayes may work be done, but the ſeventh is the Sabbath of reſt, Holy to the Lord; he that works ſhall be put to death; that ſoul ſhall be cut off from amongſt the people, it ſhall be obſerved throughout their Generations for a perpetual Covenant.* The Lord threatens ſore Judgements, and why. *Becauſe they have hid their eyes from my Sabbaths, and I am prophaned amongſt them! Bleſſed is the man that keepeth the Sabbath from polluting it; It's called by the Prophet the Holy of the Lord, Honourable*; there might be many more places quoted, but theſe few are enough to let people ſee that it is not a trifling matter to profane the day, and that we ought to give all diligence and reſpect to this day, as a day greatly valued, priſed, and eſteemed of by God himſelf.

Exod. 16. 23. & 31. 15. & 35. 3. Ezech. 22. 26. Iſay 56. 2: & 58. 13.

Anno 1647. there was a deplorable accident, a tremendous inſtance of the juſtice of God upon a perſon, a farmer in a Village called *Littlehallerton* in the County of *Northumberland*,

berland, about ſix miles diſtant from *New-Caſtle*. The Relation is thus.

The Miniſter teaching upon that Scripture, 1 *Epiſt. Pet.* 2. *cap.*2. latter part; *Who hath called you out of darkneſſe, into his marvellous light*, and in the fore-noon Sermon inſiſting upon the ſpiritual darkneſſe and blindneſſe of unregenerate men, and aggravating the many evills attending upon that condition in this life, and aſſerting the wofull condition, period, ſtate, and conditon of ſuch as ſhould die in that eſtate of ſpiritual darkneſſe; how that to ſuch is refreved the blackneſſe of darkneſſe, which was occaſionally improved to diſcover the miſerable condition of the damned in hell, by reaſon of their ſeparation from God, called utter darkneſſe. *Mat.*22 13. and 8. 42 & 25. 1

At the ending of the firſt Sermon this miſerable man accompanied others of his neighbours to the Alehouſe for refreſhment: the time of repaire to the ſecond Sermon being come, ſome of them moved him to return with them, to whom he replyed that the Miniſter was preaching upon darkneſſe, and he would not hear him

till he ſhould treat upon the light; and ſo continued drinking in the Alehouſe with ſome other profane ſouldiers, and by having immoderately taken Ale and Hot Waters, was in the height of his drunkenneſſe, carried to bed in the Ale-houſe, where after a ſhort time, he ended his miſerable life, dying in the very act of ſin, without any viſible act of Repentance.

This Relation is inſerted *verbatim*, as I have it from a godly Miniſter of the Goſpel, in the ſame County, and not farre from the ſame place, and is indeed a ſad example of Gods Judgement; not only againſt the ſin of profaning the Lords day, but alſo of drunkenneſſe, and contempt of the Goſpel.

Now becauſe I obſerve this day ſo greatly neglected by the generality of the Nation, not onely neglecting to hear the Word preached, which is able to ſave their ſoules, but alſo violating of it by profanation; give me a word, and that only to ſuch as profeſſe the obſervance of it as lawfull; for if ſuch a ſlighting of this day grow, we ſhall from it, run to Atheiſme, by contempt of Gods holy Ordinances, and Commandments.

Let us first consider the end of God in the Sabbath, which is chiefly for sanctification of his name; and what creature dare say he is not strictly tyed by all the obligations expressable; It is a day of liberty, not of bondage, God can be sanctified without us; he shineth not with borrowed lights, these tapers that burne from mortall breach, can adde no glory to God, but as in his great mercy and condescention, he is pleased to accept of us.

Then the intent of this day as to our advantages, it's for the eternall good of our soules, that the Lord may by this occasion reach our slow understanding, and with his Word preached, that he may dwell with the humble & and contrite spirit. We are not only to avoyd profaning it, by not *Working*, *Drinking*, *Playing*, Idleness, Travelling, &c. but we ought to frequent the publick worship of God in the Assemblies of his people, and there to hear his word with Godly reverence and fear.

The reasonableness of one day in seven for God and our own souls, may convince us in a great measure of this day, & that is a sin less excusable that's so reasonable, & that we may have the less

leſſe to ſay for our excuſe, he gives us 6 for our outward affairs, oh then who can grudge the 7th! eſpecially when God links in our immortal happineſſe together with his own glory. It was the cuſtom of Chriſtians in *Trajan* the Emperours time, to meet on the Lords Day morning, ſing a Pſalm, receive the Sacrament, and covenant to flie ſin on that day: and when Chriſtians were ſummoned before the Heathen Governours, and demanded; *Doſt thou believe the Lords Day?* the anſwer was, *I am a Chriſtian. Take away the Sabbath*, ſayes a Reverend Divine, *and Religion will ſoon wither and decay.* The *Indians* might as well have been choſen the ſubjects of this profitable Obedience, and we in their conditions, keeping, inſtead of a Sabbath to God, every day to the Devil. It will be more tollerable, I am afraid, for them at that Great day, than for us.

If we had been left to our own choice, What ſquarer diviſion of time could have been thought upon, than one day for our ſouls, and another for our bodies, one for the World, another for Heaven? This had been the reaſonable rule of proportion; its more

more grace than reaſon, that God ſhould deſire but one day in ſeven, and that day alſo to be for our eternal good. Oh how inexcuſable will it be for us that prophane it, or neglect the advantages of it! Is refraining from labour a toil to us? Is to be eaſed of ſin a burden? Lord then let me be burdened? for Lord, *thy yoke is eaſie, and thy burden is light.* What is a more unſpeakable mercy, than for ſouls to have communion with God, as well as our own hearts? And, as Divines ſay, glory is but grace perfected: So that eternal Sabbath of reſt, is but, as I may ſay, this perfected.

This ſin is accompanied with many aggravations, and this is none of the leaſt, that we have a will given us to refuſe to prophane it; Beſides its a deliberate act of the mind, its not ſudden, as an oath, or murder; but in the very act it ſelf, thou canſt not but know thou art ſinning againſt the light of thy conſcience: its the greateſt ſin, that is accompanied with time to conſider, an enlightened mind to underſtand the evil: to purpoſe to evil, is an aggravation as high as the ſin.

If

If aggravations face not this ſin with a dreadful countenance, conſider, and in reaſon think; Is it not juſt with God to ſuffer thy frail compoſure of corruption to ſhrink under his heavy judgements? that at night Gods protection ſhould leave us, as in our graves, when we are in our beds? Or canſt thou expect any bleſſing upon thy outward eſtate, when it is in the power of God to diſpoſe of *life, being, health, eſtate,* and all? Is it not juſt; if we travel on this day, that God ſhould judge us with ſudden death in the like ſeverity, as he hath made others examples of to all Ages? Yet if God do ſuffer thy corn, wine, and oil, to encreaſe, fear a curſe under the Strawberry leaves of thy enjoyments; for a bleſſing is not the ſhadow of ſin, it will not follow thee in the wayes of wickedneſſe; rather fear ſome judgement will overtake thy ſwift motion to impiety.

A word to two ſorts.

Firſt thoſe that prophane it, contemning not onely Gods Lawes, but the Lawes of the Nation; know that what is lawful on other dayes, are ſins on this day; and ſuch of you as need

not

not (by Gods bleſſings in a full eſtate) toil all the week, whereby you cannot plead a wearineſſe to waite on God upon his own day, you turn his bleſſings into a curſe, if you prophane it: you play all the ſix dayes, its a ſin with a witneſſe if you play away the ſeventh alſo. You that cannot cloſe this Holy Day without an evening ſacrifice to *Bacchus*, inſtead of prayers to the Lord that made Heaven and Earth, Gods Judgements ſleep not, you are preparing your ſelves as fuell for the fire of Gods vengeance and diſpleaſure.

Nextly, to you that ſit idly at home, never dreaming how to eſcape that wrath to come; methinks I read your ſad conditions in your converſations; That never think of God all the week; you cannot for your callings, you will not for your pleaſures on the Lords Day: if there be any difference betwixt you and Heathens, it is, that you know your condemnation before it come: you will be at the Great Day, witneſſes for God againſt your ſelves.

To ſee ſo many idly ſit at home, and never mind to hear the Word, methinks

thinks I am amongſt the *Indians*; Its a very heavy thing to conſider in ſome places, half the Pariſh at home in idleneſſe, or walking abroad in Sermon-time; nay, I have heard it credibly affirmed from the mouth of a Miniſter in this County, that of ſome thouſands in a Pariſh, there hath not been, ſometimes, a hundred at a Sermon, nay, not fifty, nay not twenty, ſhall I ſay not ten? Is not this a ſad caſe to be in a Chriſtian Common-wealth? Nay its the ſad experience of this place where I live, and I may ſpeak it to my own knowledge, that three quarters of the people able to come, of this populous place, do idly ſtay at home, or walk abroad, not a family of ten, but the moſt of them are at home in idleneſſe; if not at play or drinking.

Upon this accou t I would conclude with one word; Good people, let me perſwade you to ſerve God, rather than gratifie the Devil with your own damnation: Is your labour leſſe to ſit at home, than in the Congregation? Do you think you have no ſouls to ſave, nor to loſe? you had better be working than idle, for that is a ſin in it ſelf, and is made greater

on

on this day. You live more like the brute beasts that are fed by the senses onely. How can you be saved if you will not come unto him that you may have life? Are you Christians or Infidels? Do you professe to worship God, or Mahomet? *How shall you believe on him of whom you have not heard? how can you hear without a Preacher?* not to hear that Blessed Gospel which Christ hath sent into our Coasts, our Houses, is to do as the *Gadereans* did, drive Christ from our Habitations. Such as followed Christ and his Apostles, were converted, I read of few else; and such onely as lay at the Pool, were healed: To see people flocking to hear the Word, like Doves to the windows, it is a blessed sight; But instead hereof, we have some that entertain Quakers meetings in their houses on the Lords Day; They have a sad account to give.

Rom. 10. 14, 17.

I hear some excusing *their staying at home sometimes, by their going other times*; these are common excuses: But thou knowest not but that day thou stayest from the Ministery of the Word, God may have intended thy eternal salvation, and that with *Zachews*,

chews, God might have ſaid, *This day ſalvation is come into thy houſe.*

But I read good books; That thou mayeſt do when thou canſt not hear good Sermons: and though it be good to read, yet here its a ſin, and a temptation, becauſe thou neglect'ſta greater good. The Word ſtirs the ſoul under it, and commonly cometh with power and demonſtration of the Spirit; and I know ther's great difference between hearing and reading; and the later is no leſſe an evil thus uſed, than the ejection of different thoughts in prayer from the ſubject and nature of the duty, is an evil by conſequence.

But I do no body hurt, I am not playing, nor drinking, nor ſwearing, ſo that I need not fear Gods judgements: What judgement doſt thou think a hard heart is, which commonly is the fruit of the neglect of Gods Ordinances? is it not the worſt of judgements? for thou mayſt be deſtroyed with bodily puniſhment, as *Eli* and others were, and yet thy ſoul be ſaved: but thou canſt not have a judicial hardneſſe of heart upon thee, and be ſaved: therefore take heed of this ſin, and fear

leſt

leſt a worſe judgement befal thee than an outward deſtruction; *for how canſt thou eſcape, if thou neglect ſo great ſalvation?*

My deſign is not to direct others to the keeping this day, ſo much as to keep from prophaning it; yet if any be perſwaded to look to the keeping of it, by way of ſanctifying it, I refer them to ſuch Learned Divines as have ſpent their labour in it.

Mr. *Goodwin.* Mr. *Cawdry.*

To thoſe that are not moved by reaſon, nor perſwaded by their own advantages, from polluting this Holy day by their wickedneſſe, debauchedneſſe, idleneſſe, or playing at Cards, *&c.* Read Gods threatnings, that his judgements may appear to be more juſt, by his forewarning us from the ſin, as well as the puniſhment. *If you will not hearken to me, to hallow the Sabbath, then will I kindle a fire in the gates of Jeruſalem, and it ſhall devour the Palaces thereof, and ſhall not be quenched.* Fire in the Palaces, ſayes a Divine, is ment, fire in the ſeats of Juſtice, and the ornaments of a City: fire in the Palace, no going in, fire in the Gates, no going out; becauſe Juſtice was not executed upon Sab-

Jer. 17, 27.

bath-

bath-breakes, therefore the place of Juſtice ſhall be deſtroyed; thoſe gates that ſuffered any co come in to profane the Lords day, muſt be now on fire, that none ſhall eſcape his Judgements: If we ſhould ſee our Towns flaming with the wrath of God, and the fire of his indignation taking hold of our habitations, it is then in vain to offer to quench it; it hath been thus in our Nation, as in the examples following. If ſuch a judgment be threatned againſt ſuch as keep not this day; what muſt be the *fearful looking for of Judgment* by the profaners of it? *Did not God bring all this upon us in this City,* Neh. 13. 18. *yet bring you more wrath upon* Judah *by profaning the Sabbath, ſayes the Prophet.* Ezek. 22. *Ezekiel* mentions the ſin of the Sabbath, and *therefore have I powred my indignation upon them, I have conſumed them with the fire of my wrath, and in* the 23. Chapter is threatned Plagues and Judgements, and v. 18. the Reaſon; *for they have profaned my Sabbaths.* 26. & 31.

If theſe ſerve not the end intended, take a proſpect of Gods terrible examples, which ſtand as Beacons to warn us from the like ſins.

The poor man that did but gather

sticks on the Sabbath day, may stand as a monument of Gods severity.

Theatr. of History. A Noble-man that used to hunt on the Lords day, had a child born unto him with a head like a Dog, with eares and mouth crying like a Hound, which was a very remarkable judgement of God,

Theatre of Gods Judgements. Reports of an Husband-man, that went to plough on the Lords day, and cleansing his plough with an Iron, it stuck so fast in his hand for two years, that he carried it about with him as a signal testimony of the Lords just displeasure against him.

Another that gathered corn into his barn upon the Lords day, had it all with fire from heaven consumed together with the house.

At *Kimstat* in *France*, 1559. there lived a woman that neither would go nor suffer others of her family to go to Church on the Lords day; as she was drying flax, fire issued out of it but burnt it not: she taking no notice, next Sabbath day as she was busie with it, miraculously again fire proceeds out of it, and burnt it; but was put out, this poor creature was so blind, as not to see or take warni

by theſe foot-ſteps of Gods mercifull providences, but the third Sabbath day, when ſhe was buſied about her flax, as before, it fires of it ſelf, and could not be quenched, till ſhe, and two of her children were burnt to death.

And in the year 1126. One grinding corn upon the Lords days it took fire, and gave him timely warning not to break the Sabbath day, by the works of his calling.

In *Helvetia*, nigh *Beleſſina*, three men were playing at Dice on the Lords day, one called *Ulrick Schræterus*, having hopes of a good caſt, becauſe being croſt to the loſſe of much money before; he now expected fortune, or rather the Devill to favour his deſire; and therefore he uttered theſe horrid words. *If fortune do dececeive me now, I will thruſt my dagger into the Body of God as farre as I can;* O the curſed frames of our naturall tempers, if once God caſt the reins into our own wills, the Dice favours him not, and preſently he drawes his dagger, and with a powerful force throws it up towards heaven, which never was ſeen more; and immediately five Mr. *Clarks* examples.

drops of blood falls before them all upon the Table, and as ſuddenly comes the Devill amongſt them, carries away this vile wretch, with ſuch a terrible and hideous noyſe, as the whole City was aſtoniſhed at it. Thoſe two remaining alive, endevoured to wipe off the blood, but to ſo little purpoſe, that the more they rub'd, the more the drops of blood were perſpicuous. Report carries it all over the City, multitudes flock to ſee this wonder, who found only the Sabbath profaners rubbing the blood to get it out; theſe two by decree of the Senate of the City, were bound in Chains, and as they were led to the priſon; one of them was ſuddenly ſtruck dead; from out of whoſe body, a wonderful number of wormes and vermin was ſeen to crawle. The City thus terrified with Gods judgements, and to the intent that God might be glorified, and a future vengeance averted from the place; cauſed the third to be forthwith put to death: And the Table with the drops of blood on it, preſerved as a monument of Gods wrath upon this ſin, not only of Sabbath-breaking, but ſwearing, and wicked gameing

ing: O the depth of the knowledge of God, *How unsearchable are his judgments, and his wayes past finding out,* Rom. 11. 33.

January 13. 1583. At the Bear-garden in *Southwark* on a Sabbath day afternoon, many people pressing on the Scaffolds to see the sport, forced it suddenly down, with which fall eight were killed, and many spoyled in their bodies, who lived not long after.

Much like to it was that at *Risley* in *Bedfordshire*, 1607. where many people, rather then resort to hear the word of the Lord by the mouth of his Minister, came in great numbers to see a Stage-play on the Lords day; the Chamber floor fell down, and as a judgment of God upon this sad & wilful sin, many were killed and wounded, thus we see, when the works of piety and mercy are neglected, to prosecute sinne and wickednesse, Gods judgements are swift to overtake us; hereby endeavouring to hedg up our way with thornes, which examples may push us back from the like impiety and vengeance of an angry God. Theatre of Gods Judgements.

A sad example of Gods severity, in his hot and sore displeasure against Sabbath-breakers, is recorded of *Fe-*

verton in *Devonshire*; which place, *saith he*,, was frequently admonished of the profanation of the Lords day, by a Market kept the day following; which without reformation, would inevitably pluck down divine vengeance: A little after the Ministers death, upon the third of *April* 1598. A sudden fire from heaven consumeth the whole Town in lesse than half an hour; excepting only the Church, Court-house, and Almes-house, where was consumed in this fire of Gods wrath, four hundred dwelling houses, and fifty soules destroyed. Who will not say this was a sad and immediate hand of the Lord? but alas; what will not poor creatures do, that follow sin with greedinesse! The same Town fourteen years after, on the fifth of *August*, 1612. for the same sin, was wholly consumed, except some thirty poor peoples houses, School-house, Almes-houses: these Judgements are not recorded for Historical Perusall, but to consider of, and remember those on whom the Tower of *Shilo* fell.

Luke 13.4

Mr. *Clarks* Examples

At *Alcester* in *Warwick-shire* where the Authour lived, there were of his own knowledge, four remarkable Judge-

Judgements of God. One that upon the publiſhing of the Declaration for ſports and paſtimes upon the Lords day; A young woman on this day comes to the Green, and ſayes, *She would dance as long as ſhe could ſtand*, and dancing, in the midſt of her ſin, God ſtruck her with ſuch a violent diſeaſe, that in two or three dayes ſhe died in miſery; as an example to all that delight more in ſerving their own pleaſures, and ſinfull deſires, then to wait upon God, and delight in his waye.

The other of a young man of the ſame place, and not long after the other; who on the Lords day, immediately after the evening exerciſe was finiſhed, brings into the ſtreet a pair of Cudgells, layes them down nigh unto the Miniſters houſe, and invited divers to play with him; who refuſing, at length comes one, and taking up the Cudgels ſayes, *Though I never played in my life, yet I will play one bout now.* A little after, ſporting with a young woman, he takes up a Birding-piece charged, ſaying, *Have at thee*; the piece goes off, and murders her immdiately; for which, as a de-

ſerved judgement, he ſuffered the Law.

Another of a Miller at *Wootton* in the ſame County, who going forth to a Wake, and coming home at night, found his Houſe, Mill, and all that he had, burnt down to the ground.

A fourth upon Mr. *Clarks* own knowledge, is of many wicked and prophane perſons, at *Woolſton* in the ſame County; who on the Lords day met at a Whitſun-Ale, in a Smiths Barn, and though it grieved the holy man of God, who was Miniſter of the place, as the *Sodomites* did *Lot*, yet he could not help it; but in their profaneneſſe they proceeded; not long after, a fire kindles in the place of this impiety, and burnes down not onely his Houſe, Shop, and Barn, but rages ſo vehemently, as it reaches many other houſes with ruin, all being chief actors in this horrid profaneneſſe.

In the year 1634. upon a Lords day, when the *River Trent* was frozen over, fourteen young men were at foot-ball upon the Ice near *Gainsborough*, and meeting all in a cluſter together, the wrath of God met with them, and ſuddenly the Ice broke, and they were immedi-

immediately drowned. Oh the juſtice of the Lord, upon the prophaners of his Holy day.

The ſame painful and uſeful Author of Gods examples, relates a ſad one, of Gods Judgements upon two fellows in *Eſſex* near *Brinkely*, that were working in a Chalk-pit; one of them boaſting that he had vext his Miſtreſſe, by coming ſo late in from his Sabbath-dayes Sports and Recreations; but ſayes he, *I will anger her worſe next Sabbath day*: which words were no ſooner out, but Juſtice ſeizes upon him; for the Earth falls upon him, and he never ſtirred more to his Sabbath prophaneſſe; his fellowes limbs were broken; both being ſharers in the ſin of the Sabbath, are made alſo to be ſo in their ſufferings and puniſhments. The Lord will be known in the paths and wayes of his Judgements, to ſuch as will not be led and allured by his tender mercies.

And of one Mr. *Ameredith*, a Gentleman of *Devonſhire*, being recovered from a pain which he had ſuffered in his feet, one of his friends ſaying he was glad to ſee him ſo nimble: the Gentle-

Gentleman replies; *He hoped his hopes ſhould not be fruſtrated of the great expectations he had to dance about the May-Pole the next Sunday*: But behold the Lord in a juſt puniſhment (for ſuch impious and wicked reſolutions, and no doubt alſo for his former prophaneſſe on that day) ſmites him ſuddenly with feebleneſſe and faintneſſe of heart ere he ſtirred from the place, and with ſuch a ſtrange dizzineſſe in the head, that he was forc't to be led home, and from thence to his laſt home, before the Lords Day ſhined upon him. Now tell me, any that can, what little hopes the poor ſouls thus uſhered to the chambers of death, have to keep an eternal Sabbath with God, that will not keep his Sabbath from prophaning on earth? Truly, theſe are ſad ſymptoms of Gods heavy diſpleaſure againſt ſoul as well as body: his mercy (if any be in ſuch diſmal diſpenſations) are occult and hidden; the Lord in mercy warn poor ſinners to avoid the wrath of ſuch an Infinite God, that ſuch as will not be intreated to keep the Lords day, as they ought,

may

may be terrified from prophaning of it.

Another as ſevere he relates, which together with the three former, are atteſted by ſufficient witneſſes.

At *Walton* upon *Thames*, in *Surrey*, upon a great froſt, in the year 1634. three young men having in the forenoon heard a Sermon, from 2 *Cor.* 5. 10. *We muſt all appear before the Judgement-ſeat of Chriſt*, &c. they went over the Ice into an houſe of diſorder, and gaming, where they prophanely ſpent away the reſt of the Lords day, and night alſo, in revelling, and drinking; the one of them next day boaſting merrily of his pleaſure upon the Sabbath day, and his adventure over the Ice. All three on *Tueſday* return the way they went, and upon the Ice ſuddenly ſunk to the bottom. like ſtones, one of them onely miraculouſly preſerved. Theſe judgements may be mercies to ſome that are yet prophaners of the Lords day, if God pleaſe.

At *Burton* upon *Trent*, Mr. *Abberly* a godly Miniſter, often took occaſion to reprove and threaten ſuch as make no conſcience of the Lords day, by pro-

prophaning it: in a more peculiar manner, such as bought and sold meat upon this day; which it seems was a sin as great, and as commonly practised in this place, as it was lately at
1657. *Buntingford*, where in my journey, some Gentlemen of *Newcastle* being my fellow-travellers, we took occasion after Sermon to acquaint the Minister withal: I pray God it may not be so still, lest such a judgement befal the place, as did this prophane wretch: which was thus. A Taylor being a nimble and active man, dwelling at the upper end of the Town, must needs in a bravado, go to the further end to buy some meat before morning-prayer, but coming home with both his hands full, in the midst of the street he fell down stark dead. I was, sayes Doctor *Teate*, an eye-witnesse both of his fall, and burial. and that it wrought a reformation in the place, both among the Butchers and others. It was a remarkable Providence, and I wish, I say, that other places may be reformed of this bold and impudent sin; or truly they may repent of it when its too late.

A Pious Divine: sayes he, *The Lord*

Lord hath ſpoken ſo loud from heaven againſt Sabbath-ſinners, that I cannot be ſilent; We hereabout, have had in a ſhort time, terrible tokens of God ſevere vengeance, upon ſuch as mind not the ſervice of his Day: amongſt our ſelves a ſad example; A Townſman going to gather Cherries on the Lords Day, fell from the tree, and in the fall was ſo battered, and bruiſed, that he never ſpake more, but lay groaning in his blood, until the next day, and then died. Mr. P. *Goodwin. Dies dominicus redivivus.* 117.

Another man, not far from this place, in Cherry-time, as he was gathering fruit, fell from the tree, and with the fall was ſo hurt, that he lay in anguiſh and dreadful dolour, all the week, till Sabbath day, and then ended his miſerable life.

And of a young man, that on the Lords Day, in a place nigh unto Mr. *Goodwins*, ſcrambling with others for Peares, thrown out in the Churchyard, broke his main thigh-bone, and the bone of his leg, on the ſame ſide, which was ſo miſerably and ſtrangely broken, as that the Bone-ſetter (who was a godly man) told Mr. *Goodwin*, though he had ſeen many, yet he never

ver ſaw the like. God here dealt in mercy, as well as in judgement, in that he gave him ſpace to repent, and ſee his ſin. The Lord warn us all by theſe examples.

Mr. *Clarks* Examples.

A company of prophane young men in 1635. near *Salisbury*, upon the Lords Day morning, went to *Clarington* Park, to cut down a May-Pole, and having loaden the Cart with the tree, and themſelves with the bitter fruits of ſin, they are ſeverely puniſht by the hand of God: For entring into the City of *Salisbury*, through a place called *Milners Bars*, unawares the Cart gives a turn, and the end of the tree, ſtruck one of the Sabbath-breakers ſuch a mortal blow that his brains flew out, and there on the place, he yeilded himſelf a conquered ſinner by the Juſt hand of the Lord, lying there, as a ſad ſpectacle of Gods indignation: and ſayes Mr *Clark*, *I enquired of the truth of this at my firſt coming to* Sarum, *and very many godly perſons in my hearing, atteſted it to be true, upon their own ſight and knowledge.*

And further, Doctor *Teate*, he gives a ſecond example upon his knowledge thus. To

To my knowledge, at *Compton-Chamberlin* in *Wiltshire*, at the house of Sir *J. Penruddock*, a dancing match was held on the Lords Day, where a stranger ushers in, to act his part, and after a few turns about, and a few capers, he in the midst of the fin, falls dead to the ground, before all the company. Here was a sad dispensation of Providence from Gods immediate hand, as many else besides are; here was no instrument to take off any of the most severe vengeance of God; and such examples in my mind, should be taken as pregnant testimonies, to let all men know this day ought to be kept as Holy. Oh take heed of slighting this day, that God so severely punishes in his sore displeasure.

And Mr. *Clark* upon his own testimony, brings in a sad relation thus. When I lived in *Cheshire*, there was one Sir *T. S.* a Papist, and at that time a Favorite at Court, who at his appearance in the Country was very much feasted and entertained by the Gentry: once amongst the rest, he was invited to a Knights house on the Lords day, where many accompanied him:

him: towards evening, the proper time for the deeds of darkneſſe, they fell to dancing: but look to the finger of God, and ſee what fell upon their ſinful prophaneſſe; In the midſt of their ſport, there was one Sir *J.D.* had a blow given him on his leg by ſome inviſible hand; for none was ſeen to touch him, as was atteſted by all the company: and thus he went lame for a good while after. It may be it ſet him upright in his practiſe and converſation ever after; if it did, it was a good providence that ſaved him from a more ſevere Judgement.

Dr. *Twiſs* on Sabb.

One Sabbath day in the afternoon, a match at Football was made in *Bedfordſhire*: as two of the company was tolling a Bell to ſummon the reſt together, ſome that ſat in the Porch of the Church ſuddenly hear a terrible clap of Thunder, and ſaw a flaſh of Lightning, coming through an obſcure lane; which flaſht in their faces, to their great terrour and fear, ſo paſſing on to theſe that were tolling, it trips up the heels of the one, and leaves him ſtark dead: the other ſo blaſted, that he died alſo in few dayes. Theſe are the ſwift Meſſengers

gers of God, which overtake poor ſinners in the way of their ſins, before reſolution can be proud of any action; God will be ſeen in his wrath and terrour, to all wilfull and impenitent ſinners.

At *Tidworth* on the Lords day, many were met in the Church-yard to play at football, where one of this wicked company had his legge broken, which by a ſecret judgment of the Lord ſo feſter'd, that it turned to a Gangrene in deſpight of all means; whereof he ſpeedily died.

Stratford upon *Sluon*, was no leſſe then twice conſumed, by the fire of Gods wrath for this ſin of Sabbath-breaking, and on one and the ſame day twelve-moneth: beſides, they were great contemners and ſlighters of the Word of God by his Miniſter; A ſin that is commonly followed with hardneſſe of heart, if no viſible judgement get before it. Dr. *Beards* Theatre.

It is recorded of *Pompey*, that he ſhrunk under the depreſſion of Gods ſore diſpleaſure, for profaning Gods Sabbath, and Sanctuary. That which God conſecrates, muſt be kept holy, or woe to the profaners of it. *C. Tacitus.*

Josephus. And of *Herod* who profaned Gods name by his wickedneſſe, and that, when for ſome treaſure which he ſuppoſed to be hid, he cauſed the Sepulcher of Gods Saints to be pluckt up; The Lord in Judgement cauſed a fire to breake forth of the earth, and deſtroyed thoſe that he imployed, which when he ſaw he deſiſted, and durſt go no further.

Mr. *Nelſon* Miniſter, his letter to Mr. *Taylor* in Theatre of Judgements.

Nov. 26. 1621. One *Richard Bourn* ſervant to *Gaſper Burch* of *Ely*, was ſo accuſtomed to travell on the Lords day, that he made no conſcience of it, ſeldom or never coming to the Aſſembly to hear the Word of God on that day, but went to St. *Ives* Market, where he ſtayed and ſpent the day; wher being drunk, he was overtaken by Gods Juſtice; for coming home fraught with commodities, he fell into the River, and was drowned; a juſt reward of other ſinnes in the puniſhment of one.

In the year 1635. A Miller at *Church-down* nigh *Glouceſter*, would needs make a Whitſun-Ale; notwithſtanding the private and publick admonitions of the Miniſter, and of his Chriſtian friends, large proviſion was made

made, and muſick was ſet out, as the Miniſter and people in the afternoon went to Church; when prayer and Sermon was ended, the *Drum* beat up, Muſick played, and the people fell a dancing till evening; at which time, they all reſorted to the Mill: but O the Juſtice of God! before they had ſupped, at 9 of the clock, a ſudden fire ſeized on the houſe which was ſo ſharp, that it burned down his Houſe and Mill, and the moſt of all his other proviſion, and houſhold-ſtuffe.

At *Baunton* in *Dorcetſhire*, ſome being at Bowles on the Lords day, one threw his Bowle at his fellow, and hit him on the ear, whereupon blood iſſuing out at the other ear, he died; he that threw it fled. 1634.

At *Simsburg* in *Dorſetſhire*, one rejoycing at the erection of a Summer-pole on the Lords day, ſaid, *He would go ſee it, though he went through a quick-ſet hedge*; A Proverb here. Going with wood in his arms to caſt into the Bonfire, profanely uttered theſe words; *Heaven and earth are full of thy glory O Lord:* He was immediately ſmitten by the ſtroak of God, and in two or three days died, and his wife alſo. 1634.

1635. At *Dover*, the ſame day that the Book of ſports was read in St. *James* Pariſh, one profanely went to play upon a Kit, which drew a rude multitude of the younger ſort together. But oh the terrour of the Lord! He was ſtruck with a divine hand, and in two dayes died.

July, 19. 1635. Two Boyes of St. *Albans*, going into *Verolans* pond to ſwim upon the Lords day, one of them was drowned, the other narrowly eſcaped, as a warning to others.

Two young men of St, *Dunſtans* in the Weſt *London*, going to ſwim on the Lords day, in *September*, 1635, were both drowned.

A fellow in *Sommerſet-ſhire*, being to make a Tent on the Lords day, for a Fair, which was to be on the day following, ſaid on the Satterday, that he would make it on the morrow; which was the Lords day, and being drunk, he died the ſame day roaring.

July, 1654. One Mr. *Prince* Chyrurgion of the ~~of the~~ Tower of *London*, did on the Lords day ride upon his horſe to pace him for a Chapman, but ſee the juſtice, yet mercy of God, he broke his leg, and lay in great pain and anguiſh

eight

eight weeks; His ſon had diſſwaded him from ſo great a ſin, which now he acknowledged as a judgement of God upon him for prophanation of his day: and ever after he became a more frequent reſorter to the congregation, and hearing Gods word.

At *Thornton* nigh *Worceſter*, upon the publiſhing of the book of ſports on the Lords day, the people prepared for a ſolemn prophanation, by ordering purveyors on purpoſe, to provide things fit for it; A proper maid went to the Mill on Satterday, to fetch home the meal on the Lords day, the maid paſſing by a hedge with the meal upon her head, was overtaken with a ſudden and ſad ſtroak of Divine Juſtice, for ſhe fell down dead into a ditch, there ſhe lay all Sabbath day; on Munday ſhe was carried to her grave, where all their intended mirth was buried with her, &c. ſuch a terrour it wrought in the people, and ſuch Reformation in the place, that no more Summer-Ales were kept; they took down the May-pole, and none durſt ſet it up again, or have todo with the publick prophanation of that day. 1634.

One at *Ham* nigh *Kingſtone*, a ſcoffer of goodneſſe, and a common prophaner of the Lords day, did on that holy day preſume to viſit his grounds, where finding ſome cattle grazing, which were not his own, & running to drive them out, he fell down, and ſuddenly died upon the place.

Upon *May* day, being the Lords day, a maid in *Cripple-gate London*, being married to one that had three children, one of them being at nurſe in the Country, they did on the Lords day ſpend the whole afternoon in feaſting and dancing; but God is juſt, and will be ſeen in his judgements to warn others; for a week after the plague began in the Pariſh, & the firſt houſe it entered into, is this new married couples, with which, both himſelf, wife, and two children were ſweptaway by death. Theſe things are not to be ſcoffed at, they are not things of chance or blind fortune; no, no, they are providence; and though they are judgements in themſelves, yet in the iſſue, I hope they will be mercifull warnings to others.

July, 1634. Not far from *Dorcheſter*, lived one widow *Jones*, whoſe Son *Richard* upon th

the Lords day (notwithſtanding her admonitions, and perſwaſions did with his companions go to *Stoak* to play; where after they had done, and drank ſomewhat freely, they return home; and by the way fell out, whereupon *John Edwards* one of his conſorts ſtabbed him under the left ſide, vvhereof at ſeven a clock the next night, he died.

One *David Price*, a ſervant to *T. Hill*, a Graſier, offering to drive his cattel from *Banbury*, was diſſvvaded by his Landlord, and told him he vvould be ſtopped, and forced to ſatisfie the Lavv, to vvhich he replied, *let mé ſee who will hinder.* In the morning he ſet out, and not yet out of the Tovvnes end, one met him, and ſaid, *What David, to day, to day?* he anſvvered not, but paſſed on; and although he never complained, nor any other ſaw any ſignes of the leaſt ſickneſſe, yet in a ſtones caſt of the Town, he fell down dead ſuddenly, and was buried in *Banbury* Church-yard, the next day after. *Octob.* 1633.

At *Wicks*, betwixt *Colcheſter* & *Harwich*, upon Whitſunday laſt in the after-noon, two fellowes meeting at 1634.

the Foot-ball, the one killed the other.

1634. At *Oxford*, one Lords day, one *Hawkes* a Butcher would needs mend his ditch, his wife diſſwaded him from it on that day; but he would, and did go, but behold the remarkable juſtice of God! he is ſtruck dead in the ditch: a ſad example, amongſt other of Gods terrible Judgements,

January 1634. One Mr. *Powel* upon the Lords day did at *Lemſter* ſerve a Writ of *Sub pœna* upon one, Mr. *Shuit* a Gentleman, (which he did on purpoſe upon that day, as is credibly reported) as ſoon as he came out of the Church into the Church-yard; to whom Mr. *Shuit* ſaid, I *thought you had been an honeſter man, than to do ſo upon this day*; who replied, *I hope I am never a whit the more diſhoneſt*; which he had no ſooner ſpake, but ſuddenly he fell down dead, and never ſpake word more; his wife ſeeing it, was immediately ſtruck with ſickneſſe.

May 31. 1635. being the Lords day, one *Rich. Clark* Apprentice to *Timothy Donorell* of *Sherſton* in *Wiltſhire*, was drunk in company with one *H. Parrum*, to whom he ſaid he vvould hang

or

or drown himſelf; deſiring to know which was the beſt, who replied, that he hoped he would do neither: But oh the judgements of the Lord upon the prophaners of this day, and upon the ſin of Drunkennſſe! for on Monday morning, he was ſeen going thorough the Town, as if he were going about his Maſters buſineſſe, and having got up upon the midſt of a Tree without the Town, he there did hang himſelf.

At *Billericay* in *Eſſex*, one *Theo.* *Peaſe* the Miniſters ſon, would needs ring the Bells on the Sabbath day, but was hindred by the Officers; the next Lords day, he had gathered many together, and in deſpite of any, would ring, and whilſt he was ringing, a giddineſſe ſurprized him like one drunk, of which he fell ſick, and in three dayes died. March, 1634.

The Tapſter and Chamberlain of Queens Head *Southwark*, rode upon the Lords day to be merry, and having been too bold with drink, one of them riding homewards, fell off his horſe, and broke his neck. June 1635

Being the Lords day, an Apothecaries man in Lime-ſtreet *London*, rid with Feb. 9. 1634.

with another to *Barnet*, to be merry, and being drunk, upon their return they met with a man travelling, to whom offering ſome abuſe, the man ſtrikes one of their horſes, one of them bid the other run him through, which with his Rapier he did through the left breaſt, ſo that he fell down dead; and being both apprehended, they confeſſed, and were ſent to Newgate.

At *Baildon* in *Yorkshire*, two men ſitting drinking at a Wake, they quarrelled with one another; but being parted, and one of them ſitting by the fire ſide, the other preſently falls upon him with a Hatchet and cleaves him down the back, inſomuch as his bowels fell forth; the murderer being hotly purſued leapt into a River, and drowned himſelf.

April 18. 1635. Four travelling from *London* to *Maidenhead*, one of them would needs travel on the Lords day, the reſt refuſed, ſpending the Sabbath there; this man rode in the morning to *Henly*, and there heard a Sermon, after that travelled again in the afternoon, and on his way, leading his horſe down a ſmooth deſcent, his horſe ſuddenly

denly fell, and broke both his fore legs; He was ſuddenly amazed at ſo ſtrange and unexpected a Providence, and could not but attribute it to the immediate hand of God: whereupon ſeeing him paſt recovery, he knockt his horſe on the head, and ſo left him. The next day, being overtaken at *Abington* by his fellow-travellers, they wondering, demanded the reaſon how it came to paſſe, he was no further on his way? He ſmote his breaſt, and related the ſtrange Providence of God, towards him, ſaying, *He had heard many a good Sermon, but none of them ever wrought ſo much upon his conſcience, as this Providence of God did: and ſince it was no worſe, it ſhould be an example and a warning to him for ever after.* Oh that it might be ſo to others, that may heare of it or read it.

In the year 1644. was a Beer-Brewer (dwelling in *Giles-Criplegate London*, nigh unto the white Horſe) that uſually followed the ſinful practiſe of Brewing upon the Lords Day, for which he was warned, and told of the greatneſſe of the ſin, and how ſevere God was to ſuch ſinful practiſes, but he

he reformed not: Once upon a Lords day at noon, the Reverend M. *T. VVeld*, Lecturer of the ſaid place (from whom I had the Relation) went into the houſe, and taking them at work, lovingly, yet ſharpely, admoniſhed them, to whom they promiſed to do ſo no more: within a Sabbath or two after, the ſame ſervant of the houſe, which before was taken in the act, was now again found guilty of the ſame ſin; but mark the Juſtice of the Lord; for ſetting fire to the Copper, when it was ſcalding hot, he fell over into it, and was immediatly ſcalded to death.

Mr. Weld. Another, which I had from the ſame hand. A Cook in the ſame Pariſh, uſing to make it his trade, on the Lords day, to heat Ovens, and bake meat, whereby all the family was imployed as on other dayes, without regard to the Lords day, unleſſe to his own profit; never, or ſeldom, frequenting the Word preached; was often admoniſhed, yet went on in his ſin: One Chriſtmas day, which fell upon the Lords day, as he was working, and labouring (as if no time were unlawful to gain the world, though he neg-

neglected his eternal ſoul) he was conſumed to death by fire.

A Vintner, that was a great ſwearer and drunkard, as he was ſtanding at his own door upon the Lords day, with a pot in his hand to invite his gueſts, was by the wonderful juſtice and power of God, carried into the aire with a whirlwind, and never ſeen nor heard of more. Mr. *Clark.*

Much might be ſaid; but my Work ſwells upon the Loome, yet have I left many examples, to have the choice. I ſhall conclude with one word, and that is to pray us to conſider, that God bleſſed (that is, ſay Divines, with intention of beſtowing favours and benefits) this day: O let's then labour for Gods bleſſing above all things! Read thoſe Promiſes in *Eſay*, 56. 4, 5, 6, 7. *Jer.* 17. 24, 25. let us labour for hearts to attend with delight to his Lawes and Ordinances; when once we leave off Ordinances, I durſt almoſt ſay, we are in a more ſure way to ruin, than the moſt outward prophane. They are mercies not ſo much prized as they would, if we wanted them; A confluence brings

brings a glut, and that a diſguſt of the moſt reliſhing mercies. A ten or five mile Sermon formerly, taſted ſweeter than now greater opportunities of grace and mercy nigher hand, and within our reach: I ſay, let us ſet a high value upon the favour and means of conveyances: let's love and honour the faithful Miniſters of the Word: to love them, is to love to hear them; Hate thy Miniſter, and then follows contempt of the Word, and ſo hardneſſe of heart: this is commonly the ſad effect of this ſin. Scoffers of
2 King. 1. Religion, the Miniſters of his precious
2 King. 2: Goſpel and people, have been made ſpectacles of Gods anger; Judgements are prepared for ſcorners, *Prov.* 19. 29. They are bleſſed that ſit not in their ſeat, *Pſal.* 1. 1.

One preſent in this Congregation, (ſayes a Reverend Divine) was an eye-witneſſe of a woman ſcoffing at another for piety, immediately ſhe had her tongue ſtrucken with a palſie, and in two dayes died thereof. Value therefore, I ſay, thy Miniſter, for he is ſet over thee for to watch for the good of thy ſoul; the love of the Miniſter,

Mr. *Greenhill*, on Ezekiel.

niſter, and the Word, is no ſmall help to the keeping of the Lords day.

I conclude with the Pſalmiſt. *Conſider this all ye that forget God, leſt he teare you in pieces, and there be none to deliver you.* Pſal. 50. 22

Reader, *Theſe following ſad Examples came to my hand, ſince the Printing of the former part of the* Treatiſe; *which I thought good to inſert here.*

On Thurſday, in the laſt week ſave one, of *June* 1620. A houſe was burnt down at *Hetherſet* in *Norfolk*: there being a jar in the morning between the man and his wife (as is ſaid.) The woman wiſhed that her husband going out, might never return to his houſe; which was burnt down e're he came home.

On the 22 th of *July* 1627. at *Barnham-broom*, ſome would needs draw up a Bell (it being the Lords day) into his place, that it might be ready againſt the Bell-founder came on Friday, that ſo they might not hinder their buſineſſe. Some went unwillingly to it, but others went forewarned, and did it: when it was up, he

he that was one of the readieſt *W. Baynes*, ſetting his foot on a board that brake or ſlipped, fell and beat out his braines, and miſerably ended his dayes.

Aug. 6. 1627. At *Scolebridge*, a man drunken being faſtned on a Cart, the horſe turning ſuddenly, overthrew the Cart into the River, loaden with lime upon the drunken man, where he was drowned, and fearfully burnt with lime.

In the former part of Summer, a man being drunk at *Wimondham*, fell into a watery, miry place, and was drowned.

Another Drunkard vomiting, a Sow followed him, and eat up his vomit, at laſt falling from his horſe, the Sow pulled out his throat, and ſo he miſerably died: reported by the Judge at the Aſſizes.

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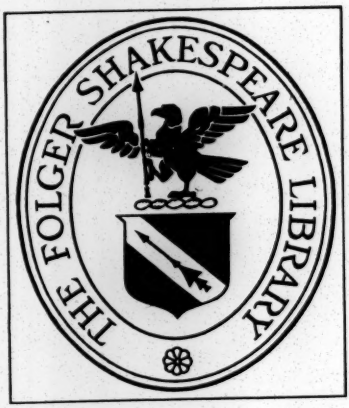
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